

3 1761 07469496 9

Vunburnholme

its

History and Antiquities



Digitized by the Internet Archive
in 2009 with funding from
University of Toronto



R.T

HE
M87

NUNBURNHOLME

ITS

HISTORY AND ANTIQUITIES

BY THE

REV. M. C. F. MORRIS, B.C.L., M.A.

RECTOR OF NUNBURNHOLME, YORKSHIRE

AUTHOR OF 'YORKSHIRE FOLK-TALK'

LONDON


HENRY FROWDE, AMEN CORNER

YORK

JOHN SAMPSON

1907

86996
14/5/08



OXFORD: HORACE HART
PRINTER TO THE UNIVERSITY

P R E F A C E

LIKE one of the little 'sykes' or rills that issues from the Wold above us and gives its narrowly-contained waters to larger streams beyond our view, the history of a small parish like our own, far removed from the highways of the world, may contribute something to the annals of our country. For this reason no apology should be necessary for the appearance of any such history, no two of which can ever be alike, but only for any defects there may be in its compilation.

Moreover, local history or research may become not only supplemental or contributory to that of wider scope, but sometimes even its corrective. Of this we have had a remarkable instance in our own immediate neighbourhood in recent years. The patient and careful investigations of the Rev. W. Greenwell and our brother-Woldsman, Mr. J. R. Mortimer, with others, among the barrows of the East Riding, have thrown a flood of light upon the manners and customs of the people who were living here in the neolithic and later ages, and have modified or exploded altogether many ideas that had been commonly held concerning the ancient British race.

A somewhat close intercourse with our East Yorkshire folk, extending now over many years, has led me forcibly to the conclusion that from a historical point of view local traditions are by no means to be despised. The historian too often looks upon these as sometimes only possibly true, but for the most part fanciful; my own belief is that

they are much more often true than is generally supposed, and are more reliable than a great deal of so-called 'history'. In this there need be nothing surprising. In the days when comparatively few of the agricultural labourers could read, oral tradition was the principal means for handing down the record of events from father to son, and in this the country folk had, as a rule, no interest whatever in making the event appear other than it was in reality. The historian, on the other hand, is frequently biased by religious, political, or other opinions, and his writings are almost of necessity tinged, and sometimes much more than tinged by his own notions and beliefs.

I have often been amazed at the retentive and minutely accurate memories of those who could neither write nor read; what their fathers had told them of bygone days, or what they themselves had witnessed, appeared to be written upon their memories as with indelible ink, and their accounts I have over and over again proved to be wholly trustworthy.

The geography and field nomenclature of our parish have been specially treated of, not only in consequence of their close connexion with our subject, but also because it appeared to me that inadequate attention has been paid to this fertile branch of study in the past. The name of even a single field may sometimes put us in mind of an event of great interest, and may be the means of elucidating local or other history. And here one cannot but express the regret that so much of the old nomenclature of our country parishes has been obliterated and lost through carelessness. It might tend to arrest further decay if landowners, clergy, lawyers, schoolmasters, farmers, and husbandmen were urged to keep up, and where possible revive the ancient designations of fields and other landmarks; even the traditional names of birds and flowers

will often be found to contain elements of special interest to the student of folk-lore.

And a similar remark is applicable to the preservation of our folk-speech. It is deplorable that even within the present generation so much second-rate English and slang have taken the place of the forcible and racy vernacular of which so many of the younger Yorkshire folk are now either practically ignorant, or for some unaccountable reason seem half ashamed. I regret that I have only found space in these pages to touch very lightly upon this, to me, fascinating topic: for a wider treatment of it I must refer the reader to my volume, *Yorkshire Folk-Talk*.

I had hoped at the outset of my plan to have made more than in the event was found practicable, of the natural history of our parish. To have handled this subject adequately, however, would have carried me far beyond the space at my disposal, I was therefore compelled to leave the matter treated of in the last chapter as it stands, in barest outline.

My acknowledgements are due and gratefully made to those who have kindly rendered me assistance while preparing this volume for the press; especially to Lady Carlisle, for giving me every facility for examining manuscripts at Castle Howard pertaining to our manorial history; to Mr. J. R. Mortimer, for assistance on the subject of the early British Wold-dwellers; to Dr. J. Peile, Master of Christ's College, Cambridge, for information concerning some of the rectors; to the Rev. E. M. Cole, F.G.S., for geological notes; to Messrs. Bemrose & Sons, for the use of their blocks of the pre-Norman Cross; to Mr. F. Slights, photographer, Pocklington, for permission to copy the photograph of Nunburnholme Church; and lastly to my sister, Mrs. Rose Turle, for several of the drawings figured in the volume.

The picture of the old Manor House is from a photograph taken many years ago, and is probably the only remaining representation of it. It is most unfortunate that nearly all the original and interesting features of the house, including the mullioned windows and the fine old oak staircase, were demolished when the alterations in 1860 were made. Had the better taste and the antiquarian spirit that now pervade the country been existent half a century ago, we should have been spared many grievous acts of vandalism, of which this was certainly a notable instance.

M. C. F. M.

October, 1907.

CONTENTS

	PAGE
CHAPTER I. INTRODUCTORY :	
Part I. Geological	1
II. Early Inhabitants	6
„ II. THE MANOR	20
„ III. THE CHURCH AND BENEFICE	69
„ IV. THE RECTORS	104
„ V. PARISH REGISTERS	134
„ VI. THE NUNNERY	149
„ VII. FIELD NAMES	179
„ VIII. THE DIALECT	206
„ IX. ELIZABETHAN NUNBURNHOLME	232
„ X. AGRICULTURAL NOTES	249
„ XI. FAMILIES	268
„ XII. BIRDS AND FLOWERS	285

APPENDICES

APPENDIX A. DESCENT OF THE MANOR	295
„ B. EXTRACTS FROM EARLY CHARTERS	296
„ C. CHARTER OF ARCHBISHOP WALTER GIFFARD	302
„ D. WILL OF WILLIAM BRAITHWAITE (Rector 1579-1601)	303
ADDENDUM, THE NUNNERY	306
INDEX	307

ILLUSTRATIONS

PLATE I.	NUNBURNHOLME FROM THE SOUTH	<i>Frontispiece.</i>
	GEOLOGICAL DIAGRAM	<i>Page</i> 2
„ II.	THE MANOR HOUSE, 1907, from the South-East	<i>Facing page</i> 49
„ III.	THE PARISH CHURCH, from the South- East	„ 69
„ IV.	SMALL NORMAN WINDOW	„ 72
„ V.	NORMAN TOWER ARCH	„ 76
„ VI.	PRE-NORMAN CROSS-SHAFT (North and East faces)	„ 83
„ VII.	DITTO (South and West faces)	„ 84
„ VIII.	THE RECTORY FROM THE SOUTH	„ 119
„ IX.	THE VILLAGE STREET	„ 201
„ X.	THE OLD MANOR HOUSE BEFORE 1860	„ 235
	FIELD MAP (<i>at the end of the Volume</i>).	

CHAPTER I

INTRODUCTORY

PART I. GEOLOGICAL

THE oldest account of the area which goes to make up what is now the parish of Nunburnholme is to be read by the geologist in the contours of its hills and dales and in their underlying soils and fossils. Time was when the ocean rolled over the Wold, and it has left its indelible records in the myriads of forms which at some remote epoch filled its waters with life. By some mighty but gradual upheaval of the earth's surface, extending through vast ages, the waters of the great deep receded, and the dry land appeared. Even now the village of Nunburnholme is no more than 130 feet above the sea level, and the highest point on the overhanging Wold is 539 feet.

Our village stands at the extreme western edge of the East Riding Wolds, immediately at the point where they meet the far-stretching Vale of York. Roughly speaking, about a third of the township is flat, and two-thirds hilly.

The geology of the Nunburnholme valley is peculiar, and does not conform to the order of things in places similarly situated. That is to say, instead of the various beds succeeding one another in regular succession, many have been upraised and denuded before the final bed was laid down upon them. No one, of course, can say precisely what took place countless ages ago, but the order of things must have been somewhat as follows.

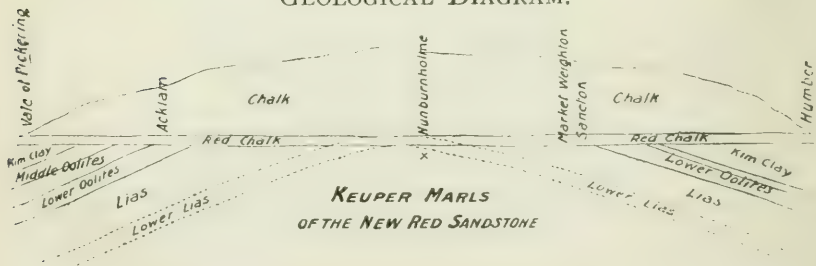
The new Red Sandstone of the Vale of York, consisting of two sets of beds, the lower or Bunter in the west, and the upper or Keuper in the east, was eventually covered by a deposit of clay known as *Lias*. This once extended right across the Vale of York, but it is now only found from about Saltburn to the Humber, on the flanks of the Hambleton

and Howardian Hills, and of the chalk Wolds; but it underlies them all, and appears inside in the Cleveland Hills where dales have been excavated, and it has been reached in well-boring on the East Riding Wolds.

The Lias formation consists of three main divisions, Upper, Middle, and Lower; this formation took place in a fairly deep sea. Subsequently the land, or rather the bed of the sea, began to rise, and on the Liassic beds were deposited what are known as the *Oolites*, also consisting of three main divisions, the Upper, Middle, and Lower. The Lower Oolites, which consist mainly of Sandstones, form now the surface of the moorlands from Guisborough to Lastingham. They were an estuarine deposit, found immediately below the surface of the sea. These are followed by the Middle Oolites, a series of beds made by corals, coral reef, and their débris, extending from Filey Brig round to the Hambleton Hills, then southwards through the Howardian Hills to North Grimston on the Wolds. On the top of these, in a deepening sea, was deposited the Kimmeridge Clay found in the Vale of Pickering and thereabouts. This is, practically, the only member of the Upper Oolites in Yorkshire. All this happened before the deposition of the chalk. A glance at the admirable maps of the geological ordnance survey shows the middle Lias immediately on the north of the village of Nunburnholme, the lower Lias on the south, alluvium on the west, and chalk on the east and south-east.

What has been thus far said is illustrated by the following diagram.

GEOLOGICAL DIAGRAM.



It will be seen that the dip of the beds is exaggerated, but the anticlinal is made apparent. The top of it was, as it were, planed away before the chalk was deposited, so that the Lower Oolites disappear at Acklam, and only reappear at Sancton. The Middle Oolites do not appear till we come to Lincolnshire. Nunburnholme itself is on the exposed surface of the Keuper marls, the upper division of the new Red Sandstone. The lower division called Bunter is on the west side of the Vale of York, and appears at Brayton Barff.

In what is now the township of Nunburnholme and its immediate neighbourhood, before the deposition of the chalk, there was an elevation of the bed of the sea on an east and west line extending from the Pennine Range, in the shape of a fold; and as the various beds rose they were denuded, partly by the waves; also partly, and mainly by atmospheric denudation. On the new surface thus produced, and then, sinking again deeper and deeper, the chalk, which we now see all about us, was deposited, reaching right across the Vale of York and even beyond.

We must here specially observe that the whole of the Oolites, and something like two-thirds of the Lias, had been removed here and in this immediate neighbourhood before the chalk began to be deposited. Hence in many parts of the township, and more strikingly in what was the brick-yard at Warter, the next township to Nunburnholme towards the north-east, is found Red Chalk, the lowest member of the Chalk deposit, resting on the Bucklandic beds of the Lower Lias, instead of on Kimmeridge Clay of the Upper Oolites, as is the case at Burdale, Wharram, and other neighbouring places. The reason why no chalk is now found in the low-lying parts of our parish, nor indeed anywhere in the Vale of York, is that the chalk deposit which once covered the whole of those low lands has been worn back to its present position by denudation.

The Lower strata of Lias contain some very hard beds of limestone and iron, which is the same as what we now call

the 'grey-stone' of the district. It is found, more or less, in patches, but in former days it has been largely used for building purposes; a considerable amount of it is found in the walls of our parish church; and in all the oldest cottages in the village the same stone was used as foundations. It is full of molluscs of various kinds, and when found in the lower strata it is almost as hard as granite. The Wold chalk, too, is remarkable for its hardness, and was used extensively by Norman builders: when properly tempered and treated it will stand exposure to weather for centuries, and is very effective in all inside building work. This same chalk was originally deposited in something like a thousand fathoms, and after the big upheaval alluded to, it was denuded in large districts in England and most parts of Europe. It passes under the North Sea, and the same red chalk that we find in and near Nunburnholme appears in Heligoland, and in the lower chalk in the island of Bornholm.

The gravel which is found in abundance in our township is of little use, being mostly chalk washed out from the dales during the melting of ice and snow. When found below clay, as it is sometimes, the clay must have slipped down over it, unless, indeed, the clay be boulder clay, which is not likely.

In shape our parish is somewhat long and narrow, being about three miles from east to west, and with an average breadth from north to south of about a mile and a half. Its area according to the latest ordnance survey made in 1890 is 1857 acres. The township lies, as we observed, at a point where the now fertile plain of York meets the western edge of the Wolds. Towards the west you may walk five-and-twenty miles without an appreciable rise, while on the north and east you are instantly confronted by steep hills. Between these hills in a north-easterly direction runs a well-wooded valley for more than a mile to the boundary of the parish, and beyond it to the village of Warter. This pleasing bit of country forms a strong con-

trast to the woodless wolds in the distance. The valley is watered by a small stream, or beck, as it is called, which runs north-east to south-west through the entire length of the parish. It is a stream which never fails or approaches failure even in the driest summers. Hence its great value to this as well as to the other villages situated on its banks between us and the river Derwent. This dependable supply of water has, doubtless, been the main determining cause in fixing the site of our own and other villages, from the time of the Anglo-Saxon settlers, who mainly followed the rivers and streams. To them we owe the essential part of the name of our village, which was originally Burnholme or Brunnum; but on the derivation of the place-name we shall have more to say presently. The beck is not the only supply of running water that we possess, for at various points towards the foot of the wold and on either side of the valley smaller streams, called 'sykes' in our folk-speech, issue forth. Their position is explained by a simple law of nature. They are found along the ridges where the chalk formation meets the clay. The under-currents in the chalk, when they touch the clay bed, cannot percolate through it, and so the stream is forced upwards to the surface. Like the beck, most of these runnels are constant all through the year, and so have gone on time out of mind. The outflow of but one of these sykes would be sufficient to supply the population of our village with water, if necessary, for all time. This succession of little streams breaking forth at varying intervals along the sides of the valley is one of the natural and peculiar features of the parish worthy of special notice. A belt of wood more than a mile in length skirts the lower part of the north wold. The ground here is very steep; hence the name 'Bratt' which is given to the wood. The surface is here too steep for the plough, and the land can never have been under cultivation. Tradition says that formerly the 'Bratt' was covered with much low brushwood, and was a favourite haunt of badgers. At the present time it grows oak of excellent quality, as well as beech, sycamore,

and other timber. There is not much oak in the parish, except in the Bratt wood; the weed of the district is ash.

How it may have been prior to the Norman Conquest we cannot say, but since that time no great part of the parish of Nunburnholme has been thickly wooded, and this was the case in the East Riding generally: a large number of its manors were practically destitute of timber, though there would be a considerable amount of brushwood, and especially thorns and whins, in many districts.

Until within the last hundred years or so, when Sir Tatton Sykes and others discovered the capabilities of the Wolds for growing corn and turnips, there were probably few parts of England that had undergone less change in appearance than the Wold district of the East Riding. Its long stretches of wave-like rolling and open country, covered with fine grass, must have looked much the same as they did when the ancient Britons were living here clustered together in their rude hut-like dwellings.

PART II. EARLY INHABITANTS

At what period men first inhabited our Wolds it is impossible even to conjecture. All vestiges of the earliest races must long since have been obliterated by the hand of time. Not so, however, with those Wold-dwellers—Ancient Britons, if we like to call them so, who were here in considerable numbers ages before the Romans first visited our island, in what are now known as the Neolithic, Bronze, and Iron periods. Of these we have abundant and valuable relics, most of which have been disclosed to us in quite recent years. The *tumuli*, mounds, barrows, or ‘howes’, as we call them, which these early inhabitants of the East Riding and other parts used as burying-places of their chief men, are still to be seen scattered over the district in large numbers; many of them have now been worn down almost to a level with the adjacent land, while many more have doubtless entirely disappeared from the surface.

One such tumulus, at least, is still discernible in this parish ; its position is accurately indicated in the Ordnance maps, being about a hundred yards from the south-east corner of the Meer-balks plantation. This slight circular rise in the ground is absolutely the earliest unmistakable proof we have in our parish of the handiwork of men who were living here in prehistoric times, though certain earthworks and an ancient road-track close by may be almost as old as some of the Wold tumuli ; but on this point nothing can be said definitely. Unfortunately this tumulus is each year becoming less and less distinct by the action of the plough and harrow, and in a few more decades even the practised eye will scarcely be able to detect any trace of it.

The East Riding Wolds, including our own Nunburnholme Wold, would be for several reasons a favourable district for the settlements of its earliest inhabitants. Chief among these was the healthiness and dryness of the locality ; unlike the lower lands in the Vale of York, standing water could scarcely have been ever seen on the Wolds, even as is the case still. There is probably at the present day no more salubrious district in England than the hilly parts of the East Riding. Then again, the districts occupied by these early races were easily protected, and made comparatively secure from attack from enemies : it would be next to impossible for an enemy suddenly to surprise the Wold-dwellers. The hills, moreover, were practically clear of wood, and so the difficult process of felling trees with the rude axes and tools which these people had to rely upon would be avoided. At the same time, they would be within easy reach of fairly well-wooded country, which would afford shelter for deer and other wild animals, some of which would be useful to them ; although, for their supply of animal food they would depend also, at least in later times, upon domesticated animals, such as oxen, swine, and goats. The one great drawback to the Wold country for human habitation is the scarcity of spring water ; but when springs are found they are never-failing. How the ancient people got over this difficulty we

cannot say. They would probably have some means of catching the rain water as it fell, though this would not be enough to supply their needs at all seasons. Consequently, in some of their settlements they would have to carry water a considerable distance. Those who dwelt on the wolds in our own parish would be exceptionally well off in this respect. A few hundred paces from their huts would bring them to a line of springs of never-failing plenty, and a bow-shot or two further, to the beck running through the valley, which now as then keeps up a perpetual and copious flow. During the past half-century or so pretty nearly all the wold barrows have been opened by experts, and their contents accurately recorded, and when thought desirable, preserved. We have thus been able to learn a vast deal more than was ever known before concerning the physical characteristics and mode of life of these earliest inhabitants of the Wolds of the East Riding, of whom any traces are left. And it is as astonishing as it is interesting to see how much light has thus been thrown on those aforesaid dark ages of the past.

We can here only state a few general facts which have resulted from these researches.

In the first place, barrows or mounds in this district were almost invariably round in form, or nearly so. The bodies were not all disposed in them in the same way. Sometimes the body was laid on the ground for burial without any protection ; sometimes it was placed in a box of stone or cist, sometimes in the hollow trunk of a tree, but generally in a grave sunk below the surface of the ground. Sometimes the bodies were cremated, in which case the remains were often placed in an urn ; sometimes the burial was by inhumation. In either case a large mound was raised over the dead, consisting of soil, sods, and chalk, gathered together in small quantities at a time from the outlying surface, a process which must have taken a considerable time to complete ; this, however, would only be done in the case of their chief men or those connected with them. The size of the barrows, as well as the number of interments in each, varied con-

siderably; and it by no means followed that the largest barrows contained the greatest number of burials, but often quite the other way.

With regard to the physical features of the early wold-dwellers, a good deal may be learnt from the characteristics of the crania and other bones. Nothing can be clearer than that the race was a mixed one. The skulls varied considerably in size and conformation, but it is plain that the race was made up of two distinct types, one having a long and somewhat narrow head; the other a broad and rounder one, and that these two intermarried, the result being a variation in the type of skull. The broad-headed people differed in appearance and in stature from the other, and were the stronger race. Neither race was tall, but on an average it would seem that the long-headed men were about an inch the taller of the two; they were also, probably, the darkest in complexion. Judging by the capacity and formation of the skulls, there is nothing to show that the early Britons were at all lacking in mental power; indeed, the character of the many weapons, implements, and ornaments which they made, and that with tools of the most limited and elementary kind, prove them to have been men of remarkable skill and resource, and in some cases of the greatest delicacy of touch, albeit their mode of life was rude and some of their customs savage. How they formed certain of their finer flint arrow-heads is a mystery, so exquisitely and symmetrically are they chipped and shaped.¹

¹ From a careful measurement of 101 ancient British crania, and many long bones of males and females from the barrows of the Neolithic and Bronze periods, on an area of 80 square miles on the mid-Wolds of the East Riding, Mr. Mortimer has arrived at the following results:—

- (1) 34 long skulls; average cephalic index = 70.64.
- (2) 28 short " " " " = 84.36.
- (2) 39 intermediate " " " " = 77.75.

The same as regards stature:—

- (1) Computed stature = $65\frac{6}{11}$ inches.
- (2) " " = $64\frac{3}{11}$ "
- (3) " " = $64\frac{2}{11}$ "

These arrow-heads of the ordinary kind have been found in vast numbers from time to time on the Wolds, and specimens are to be seen in certain well-known museums. These would doubtless be used in warfare, and also for purposes of the chase. The objects of their skill in shooting with the bow and arrow would be not only wild animals, but also birds of various kinds, and especially, perhaps, the bustard, one of whose favourite haunts was the East Riding wolds; and within easy reach of our own parish they were known to breed almost within living memory. This bird, like so many other species, seems to have had an overpowering inclination for haunting the same spots for ages, and so may well have afforded sport and food for the woldsmen of the Bronze age, as it did for those living a few generations ago.

Flint implements were frequently found buried with the dead, and in most instances they had been newly made, as though specially for the occasion of burial. Weapons of bronze or stone have been comparatively rarely found with interments in the wold tumuli.

Besides arrow-heads, immense numbers of flint implements have also been found in and near the Wold barrows. These include hatchets, scrapers of various shapes and sizes, knife-daggers, sickles, saws, drills, fabricating tools, sling stones, hand weapons, grinders, heads of darts or javelins, globular stones, some of which may have been used as sling stones, and

Similarly with regard to 53 crania of the early Iron Age:—

- (1) 37 long skulls; average cephalic index = 72.1.
- (2) 2 short " " " " = 81.
- (3) 14 intermediate " " " " = 77.

The same as regards stature:—

- (1) Computed stature = $62\frac{6}{11}$ inches.
- (2) " " " " = $61\frac{3}{11}$ "
- (3) " " " " = $63\frac{2}{11}$ "

Mr. Mortimer gives it as his opinion that the men of the early Iron Age were not the descendants of the people whose remains he has described from the burial mounds which preceded the Iron Age. He also affirms that there is no trace whatever of a homogeneous race having at any period been the sole denizens of the mid-Wolds of the East Riding.

others of greater size as hand weapons. Implements of bone of various kinds have also been found, though naturally not in such large quantities, owing to their more perishable nature.

Personal ornaments have been found placed with burials in the barrows, but comparatively rarely, and generally with the remains of women. When found with burnt bodies the ornaments were not burnt with them, but placed with the calcined bones after they were collected from the funeral pile.

Not only were weapons, implements, and ornaments placed along with the dead, but even food; and doubtless an equipment of many other articles, all trace of which has long since perished, showing unmistakably not only that they believed in a future life, but that it was of a nature very similar in kind to the present one, where food would be required to sustain their vitality, and weapons with which to capture wild animals in the chase.

Of pottery a large number of pieces have been unearthed, in the manufacture of which a considerable amount of skill was displayed. These consisted of cinerary urns, incense-cups, food-vessels, and drinking-cups. Many of the examples are not lacking in tasteful form and decoration.

The *primaeval* Woldsmen, for the most part, must have led a pastoral life, although evidences are not wanting that they cultivated grain, of various kinds probably, though not to any great extent. Carbonized grains of wheat have been discovered in at least one of the mounds; stone-pounders have also been found with which the grain and other seeds may have been bruised or ground.

In connexion with the cultivation of grain by the early inhabitants of the East Riding Wolds, we may here draw attention to what are known as the Nunburnholme Deepdale terraces. There are a succession of very clearly defined terraces in two groups, more than a hundred yards long on the two sides of the valley called Deepdale, about half a mile beyond the eastern end of the village. These terraces lie

in a sheltered and secluded position, and form a striking feature in the landscape. On the north side of the dale there are faint traces of there having been other groups of them, which the action of the modern plough has nearly obliterated. For a long time it was difficult to say precisely what these terraces were originally intended for. Mr. J. R. Mortimer, who visited the spot with me so recently as the present year (1907), had no hesitation in pronouncing them to be 'cultivation terraces', dating probably from the Romano-British period, or possibly somewhat earlier, though certainly not so early as the period of the formation of most of the Wold tumuli. They have been formed, in Mr. Mortimer's opinion, in the course of years designedly by means of the plough for the cultivation of corn.

The early Wold-dwellers probably were not so wealthy as those living in the south of England under somewhat similar conditions, but it cannot be conceded, with the knowledge we are at present possessed of, that they were less cultivated than those in Southern Britain. Indeed, as Mr. Mortimer truly says, 'as regards the skill in working flints into the many beautiful daggers, knives, spear-heads, arrow-heads, &c., they are unsurpassed, if not unequalled by any other community of men in any part of Britain.'¹

From the fact that the barrows are found in groups, it is evident that those buried in them had lived in an organized condition of society under some kind of chieftainship; and when a chief died, his wives, children, and others, probably slaves, appear to have been buried with him.

The ancient Britons of whom we are speaking would certainly have needed warm clothing, for the searching east winds of the early spring must have been as bitter then as they are now. This clothing they had, not only from the skins of animals, but also from garments made of wool, traces of which material have been found in some of the

¹ *Forty Years' Researches in British and Saxon Burial Mounds of East Yorkshire*, p. lxxiv.

mounds. It is probable also that they understood the fabrication of linen.

A considerable change must have been made in their mode of warfare and in other ways, after the introduction of iron. No traces of British chariots have been found until after the use of that metal was understood. It is not improbable that iron may first have been brought to the knowledge of the native British by traders or others from Gaul. Its original use in this part of England by the Wold-dwellers seems almost to bring us within a measurable distance of the age when history begins.

Enough, perhaps, has been said to contradict, or at least to modify, the old and erroneous idea that the early Britons were half-naked savages who painted their bodies, and were but a step removed from the wild animals they hunted and slew. To cite once again a brief passage from the learned and interesting work above referred to, the author says (p. lxxv):—‘To briefly summarize, the Britons, in addition to all kinds of small game, hunted and killed the large animals such as the urus, the deer, and the wild boar; they chipped their flint weapons into forms with consummate skill; they moulded their pottery, frequently into elegant shapes, often embellishing it with variously-arranged cuts and impressions, produced by simple appliances. They also cultivated cereals, domesticated animals; had pressed the horse into their service; had learnt the use of the chariot, and were well advanced into the iron age, probably long before the landing of Julius Caesar in Britain.’

These, then, were the people who in ages long past dwelt in huts on the wold above what is now called Nunburnholme, came down to our valley for wood, and in pursuit of such animals as frequented the low-lying lands, then probably covered or partially covered with timber; drank of the waters which flowed down the little ‘sykes’ into the stream below; pastured their flocks on the short herbage of the wold; turned up the light soil for the cultivation of grain to help to sustain them through the winter months,

and buried their dead in places where we little suspect them to be, in the midst of their old haunts and simply constructed habitations.

The ancient British have left behind them scarcely a vestige of their language that possesses any local interest. They have, however, bequeathed to us the word *combe*, or *cwm* as it is written in Welsh. This word appears in *Cleaving Combe*, a name still given to a picturesque valley abutting on the southern boundary of the township. This term, which is rarely found in this part of England, signifies either a retired valley running into downs, or a cup-like depression nestling under hills. Cleaving Combe is applied to the first of these, and it forms a true bit of primaeval Wold country. It is interesting to note that immediately on the northern side of the Wold we have Deepdale, which is also a combe; but this name is of Scandinavian origin, and has been handed down to us from the time of the Danish occupation of this part of the country.

It was this same ancient British race that in after generations had to give way to the well-equipped and disciplined soldiers of the Roman army; and to those later generations we must now turn for a brief space.

Traces of the Roman occupation we should expect to find in this neighbourhood, nor are such traces lacking. The old Roman road which went in a northerly direction from Brough on the Humber to Malton, part of which was called Humber Street, passed near the eastern boundary of the parish of Nunburnholme. This road, portions of which may have been used as British trackways long anterior to the Roman invasion, starts at Brough, passes by Newbald, where it meets another Roman road from Stamford Bridge to Brough; from Newbald it proceeds to Sancton, then onwards across the high road from Market Weighton to Beverley, about half a mile to the east of the former place; thence through a field called the 'Romans' it crosses the Beck at Goodmanham Mill, whence it leads through the park at Londesborough; then on to the Nunburnholme

Wold, crossing the road leading to Middleton, then through a part of the Methill Hall Farm to the west of the village of Warter, and so on to Millington Springs and Callis Wold, and crossing Garrowby High Street, it passes Acklam Brow, Burythorpe, and Thornthorpe, till it reaches the camp at Norton near Malton.

Near Methill Hall, towards the north-eastern boundary of our parish, fragments of Roman pottery, beads, and fibulae have been found from time to time; and in the year 1860 the late occupant of the farm informed me that he was ploughing somewhat deeper than usual, when the plough struck against some object which brought it to a standstill. On examination this was found to be a large 'panshon' or bowl, filled with Roman coins known as third bronze; there were in all about 6,000 of them. They are not of a rare type, dating from about A.D. 253 and covering a period of about thirty years. They are for the most part of poor workmanship, debased metal, and are of the size of a sixpence, but somewhat thicker. At that period the Roman empire was rapidly declining; art was at a low ebb, and the character of the coinage reflected very strikingly the unsettled and debased condition of the Roman people.

This large hoard got dispersed, and therefore no systematic classification of the whole series has ever been made. From the large number, however, that have been examined, a pretty accurate estimate can be formed of the entire hoard.

Besides coins of Valerian and Gallienus, were those of Postumus, Claudius Gothicus, Victorinus, Tetricus, Aurelian, also a few of Tacitus (275-276) and Probus (276-282). Those of Probus were the latest in date; it is clear therefore that this hoard must have been buried either during or after his reign, so that the date of deposit may be fixed at about A.D. 282.

The discovery of the Methill hoard of coins and the 'finds' of pottery are not the earliest vestiges of this kind which the Romans have left behind them in our parish. So recently as the autumn of 1905, while excavations were going

on near the site of the Nunnery, the workmen came across a considerable number of fragments of Roman pottery, as also portions of the foundations of what had been a building, dating, apparently, from very early times; these foundations consisted of chalk, and of a reddish stone, with which we are not familiar in this district. About twenty yards from the foundations a small coin was turned up. This proved to be a denarius of Caracalla, and bore the following inscription:—

Obverse: ANTONINVS . PIVS . AVG . Bust of Caracalla, laureated to right.

Reverse: PART . MAX . PONT . TR . P . III . A trophy of Arms.

This inscription enables us to fix the date of the coin at A. D. 201. That is to say, it was struck when Caracalla had received Tribunitian power for the third time in the lifetime of his father Septimius Severus, the Roman Emperor who reigned A. D. 193-211, and died at York in the latter year. Caracalla's real name was Antoninus, and the legend of the reverse in full reads—Parthicus Maximus Pontifex Tribunitia Potestate Tertium. He was accorded the title of Augustus in 198, and shortly before, that of Pontifex.

The two Roman roads above referred to are only about three miles apart where the village of Nunburnholme now stands, and the parish church is nearly equidistant between them. The present road from Hayton to Burnby, Nunburnholme, and Warter, connects these two. The discoveries made at the site of the Nunnery place it practically beyond doubt that a habitation or habitations of some kind stood there in the time of the Roman occupation. We do not always realize how extremely ancient many sites of our present-day English buildings are. In one place a Manor House stands where an Anglo-Saxon one, or something corresponding with it, formerly stood; and before that, again, a Roman house or military station; in another, a church was raised where there was once a pagan temple, as was the case at Goodmanham, almost the next parish to this.

What name the Romans gave to their small settlement

here, if such it was, we cannot say, though a name of some kind it must have had. It is somewhat remarkable that although the Roman occupation extended over so long a time, there is very little of the old Latin nomenclature remaining in this immediate neighbourhood. Beyond the 'Streets' or Roman roads, which names survive in Thorpe le Street and Garrowby Street, and in the name Callis Wold,¹ there is next to nothing in the way of place-names, so far as I know, to show that the Romans have ever been near us; and yet, Eboracum, only seventeen miles distant, was then the capital of Roman Britain, and was a completely Romanized city, with its own municipal government, the head quarters of the famous Sixth Legion, surrounded by strong walls, a city towards which many roads converged, and within which many stately Roman villas were built and luxuriously furnished, innumerable traces of which have in recent years been discovered. Within the walls of Roman York little but the Latin tongue would be heard, at least among the wealthier classes. Not only in its form of government and military discipline, but in its manners and customs, its society and fashions, it would be to all intents and purposes an Italian city. In climate only would there be any marked difference.

Not so, however, with the outlying country districts. The Roman people cultivated city life, and provided the conquered Britons remained peacefully disposed, their rulers did not interfere with them more than was necessary or advantageous. Though subject to Roman laws and government, the Britons in the country never became completely Romanized. What, then, would be the state of things where Nunburnholme now stands, at the beginning of the third century when the Emperor Severus was keeping state at the Praetorian palace at York? The village, as we now know it, would not be in existence; there would be no church and no houses in the valley, except, perhaps, two or three near where the Manor House now is. The main part of the popu-

¹ In Latin *callis* would signify a track on a hill side, such as is made by cattle.

lation would be on the hills above us. There the rude huts of the Britons would be grouped together pretty thickly, where they would live entirely apart, receiving no doubt at times and indirectly certain influences from the Roman civilization, but still retaining their own customs under their own chieftains and speaking their own barbaric tongue. It is doubtful if the Britons in this part of the country ever gave the Romans much trouble. Their masters simply treated them as an inferior race, and utilized them when it suited their purpose. Whether descended from them or not is uncertain, but in any case the Roman Britons had advanced considerably as compared with the people who had built the barrows long ages before.

In A. D. 410, Rome, in self-defence, recalled her legions from Britain, and thus the country south of the Roman Wall was left to its own devices to struggle on as best it could against those who assailed it from the north. But while Britain was distracted by internal dissension, the Picts were allying themselves with the Scots and Anglian marauders from the other side of the North Sea. The Britons felt that their only chance lay in severing this alliance, gaining the Jutes to their side, and using them against the Picts. This they succeeded in doing; and in 449, Hengest and Horsa, with a number of followers from Jutland, effected a landing in the south-east of Britain. The landing of these chiefs with their fighting-men proved an event of supreme importance; indeed, the history of the English people may be said to date therefrom.

No sooner had the Jutes driven back the enemies of the British than they turned their arms against them, and a fierce and protracted struggle ensued. Anglians and Saxons poured into the country at different points, the former spreading over the northern and midland districts, while the Saxons settled mainly in the south. It was an evil day for the Britons when the Roman legions evacuated the island, for the Anglian and Saxon invaders proved themselves brave and pitiless foes.

The Britons were ultimately driven into the more inac-

cessible western parts of the country, where they were still able to hold their own. The language of the Anglians and Saxons was utterly alien to that of the British, and now for the first time the country came to be called Angle-land or England, though at first it was by no means one united whole, but made up of a group of independent states. That which included what is now the East Riding of Yorkshire was called Deira. It was from Deira, possibly even from this immediate neighbourhood, that the children were sent as slaves to Rome, the sight of whose fair appearance moved the great Gregory to send his mission, with Augustine at its head, to christianize pagan England.

Innumerable settlements of these Anglian invaders were made in East Yorkshire and other parts, our own at Burnholme being one such. There has been nothing linguistic which has come down to us about our township earlier than its name; and although its form has been somewhat changed from time to time, its essence has always remained the same. To this, allusion will be made later, suffice it here to say that our name marks us unmistakably as an Anglian settlement, and it was the Angles that first gave anything like shape to our village.

When the Burnholme settlement began it is impossible to say precisely; it may have been as early as A. D. 550 or even earlier, but whenever it was, there would be no visible sign of Christianity here, unless, perchance, the founding of Brunnum took place after the mission of Paulinus to the north, by which time the startling events attending that mission at Goodmanham could not fail to have made their influence felt on the inhabitants, however few, of a place only an hour's march distant. But on this we will not further speculate. The great struggle between Christianity and paganism came later, when the faith of Christ which had been preached by Aidan and the missionaries of Northumbria triumphed, after many fierce struggles, in the victory of Oswy, king of Northumbria, in 655, over the pagan hosts in the battle of Winwæd.

CHAPTER II

THE MANOR

WHATEVER explanation may be given of the origin of the word *Manor*, and its meaning as used in England at this day, there is no doubt that the thing itself, or what we should call a manorial system, existed in some form as an old English institution long before the Norman Conquest. The Anglian tun was no mere conglomeration of cottages, but the settlement or home of an organized community of inhabitants, in which every tenant observed the same rules and customs of cultivation of strips of land in the common fields as his neighbour. What these organized village communities were like in pre-Norman days there is comparatively little to tell us, because Domesday Book is our earliest record. This survey, made in 1086, gives us some account of the state of agriculture throughout nearly the whole of England at that time. The object of it was primarily and mainly for purposes of taxation, and to this end inquiry was made by the King's Commissioners of juries empannelled in each Hundred as to the name of each village and county within that area; who held it in the time of Edward the Confessor; who was the present possessor; how much land the manor consisted of; how many carucates or plough-teams there were in demesne, and of the tenants; how many villeins, cottars, and slaves; how many freemen and sokemen; how much wood, meadow, and pasture; what mills and fisheries. There is also evidence to show that even domestic animals formed one of the subjects of inquiry.

The jurors would speak on these articles of inquiry from personal knowledge, though they, like every one else, were

liable to make mistakes; and the commissioners, being foreigners, made havoc of the old English place-names, although in the case of our own township they were not far astray. Some would be tempted to give misleading information; and we find that there was a rigorous checking of the returns of the first inquisitors by others, and that persons were sent into districts of which they were entirely ignorant in order to criticize adversely the description and to denounce them as guilty to the King.

In order to gain our information as to Nunburnholme in the Domesday survey we must first turn to the entry for Warter, under which we have the following:—

Terra Regis.

In Warter with the three berewicks of Harswell, Thorpe, and Brunham there are 29 carucates taxable, which 15 ploughs can plough. These Morcar held as one Manor. Now the King has there 10 villeins with two ploughs. There is a priest there and a Church. There is a mill paying two shillings. Of meadow there are 20 acres. The whole is two leagues long and as many wide. In the time of King Edward it was worth 40 pounds; now, 30 shillings.

The entry referring to the Manor of Brunham itself reads thus:—

Terra Tainorum Regis.

East Riding—Hessle Hundred.

Manerium. In Brunham, Morcar, Turvet, and Turchil had 11 carucates of taxable land. There is land for six ploughs. One carcate is soke in Pocklington. Forne holds it of the King, and it is waste.

It may be added that in the recapitulation under Warter Hundred, we find, 'In Brunham Rex xi carcate.'

In order to understand the relative position of Warter and its three berewicks, we must observe that Nunburnholme lies in a straight line about $2\frac{1}{4}$ miles SW. of Warter; Thorpe lies $2\frac{1}{2}$ miles SSW. of Nunburnholme; and Harswell $2\frac{1}{3}$ miles SSW. of Thorpe; so that the distance from Warter to Harswell would be fully seven miles as the crow flies, and more by road.

From these entries it appears that the early history of

Nunburnholme as far as Domesday throws light upon it is this. In the time of Edward the Confessor (1042-66) Earl Morcar held the Manor of Warter, which then included three berewicks—Harswell, Thorpe-le-Street, and Nunburnholme. How long these places or parcels of land had contributed to form one manor it is impossible to say, for Domesday Book is our earliest document. The dependence, however, would originally be manorial, not parochial, though parochial dependence might have resulted.

The question may be asked, was the church situated in Warter or in one of the three berewicks? Whatever ecclesiastical buildings there may have been in earlier days, it is probable that the only church that survived the destruction and desolation of the Norman Conquest in the four places mentioned, was at Warter; so that Harswell, Thorpe, and Brunham, or portions of them, would be berewicks in the parish of Warter; and this, because of their manorial connexion. If this were so, it is more certain that Brunham had a church and became a parish before Harswell. Then, since both Harswell and Thorpe lie on the Brunham side of Warter, Harswell and Thorpe would be townships or berewicks attached to Brunham. Last of all, Harswell was separated, while Brunham and Thorpe remained as one parish, which they continued to do ecclesiastically down to our own day, and this connexion may have originated in very early times.

It must be remembered that the early grouping of parishes followed manorial lines, and that the tenants of one lord had to worship in the church of the manor; though it is hard to see how they could have done so in the case of Harswell, a place nearly eight miles from Warter.

But though Morcar held the whole as one manor, there were still in Brunham alone, in the time of Edward the Confessor, two dependent holdings in the hands of Turvet and Turchil.

Judging from the fact of there being two separate entries in Domesday relating to Brunham, we may presume that

these entries deal, not with one and the same parcel of land, but with two different parcels. First there is a manor at Warter which has three berewicks, one of them being in Brunham. Secondly, there is a manor in Brunham; so that in one township there might be a manor, and also a berewick of another manor. If we think of a berewick as an outlying demesne farm, with the houses or huts of the workers and a steward's house, quite like a manor in organization, except that there is no manor house, and no court held in the area which forms the berewick; and when we think of the Manor of Brunham, which the King granted to Forne, with power to hold some kind of manorial court within the township of Brunham, which aforesaid had looked only to the Court of the Hundred, we are probably not far from a true picture of what the arrangement was in barest outline. What the subsequent developments and rearrangements of the manorial system were, and what the inner working of the Brunham manor was, Domesday Book does not reveal to us.

Of those who held Brunham in pre-conquest days, one was the famous Earl Morcar, while Turvet and Turchil were thanes, that is, men of lesser note and dignity; the last named was evidently of Scandinavian or Danish descent, his name being the same as that from which the place-name Thirkleby is derived; and at the present day the patronymic Thirkell is not uncommon in certain parts of East Yorkshire.

Forne, in whose hands the Manor of Nunburnholme was at the time of the Survey, was a thane favoured by the King. He may have been a Yorkshireman, though the origin of his name is uncertain. We may almost certainly say that he was not a Norman. The object the King had in view in favouring such men as Forne and other thanes was to utilize them in his country affairs and business, in looking after his manors, forests, fisheries, and animals. Others would be employed as small officers about the court, others in cities and larger towns. It was practically

necessary that Anglians should be employed in these services, for the Normans did not know the country, nor the language of the people, nor their ways and customs, and especially, they would be ignorant of what we should now call in agricultural parlance the 'custom of the country', which was in those days a difficult and complicated business to deal with even for an Englishman.

No part of England offered a more stubborn resistance to William the Conqueror than East Yorkshire. After he had placed a large garrison in York, Edgar Ætheling, Gospatric, Siward, with other nobles, aided by an army landed from the Danish fleet, took York by assault and put to the sword nearly the entire garrison, consisting of 3,000 men. It is said that as soon as King William heard what had happened he swore that in revenge he would devastate the whole country round about and extirpate the inhabitants. He lost no time in carrying out such a threat. He invested York, and took it, and in the beginning of the year 1070 made his way northward, laying waste the country on all sides with a desolation the like of which had probably never before been known; he spared neither life nor property; he carried everything before him. It was said that for a distance of more than sixty miles the land for years afterwards remained uncultivated and unproductive. The inhabitants were wellnigh exterminated, and the cattle likewise. Accordingly, when the great Survey was made in the years 1083-6, the King's commissioners had to report 'waste' in almost every township in this part of the country. Thus, the Manor of Warter, which in Edward the Confessor's time was valued at forty pounds, was at the time of the Domesday survey worth no more than thirty shillings. There were, indeed, at that time ten villeins there and two plough-teams, so that there was some sign of returning life, but in the Confessor's time there might have been as many as fifteen ploughs with their teams of oxen. In our own Manor of Nunburnholme the Domesday entry makes no mention of there being so

much as a single villein, nor a beast of any kind. Forne, as we have seen, was holding the manor, and would doubtless in time take steps to bring back the wasted land into cultivation, but at that time it was utterly desolate; such, at least, would seem to be the meaning of the term 'wasta est', though it is by no means certain in all cases what was included in those words; in the Brunham entry they may have reference to the parcel of land described by the words immediately preceding, or they may refer to the whole township, or they may be used indefinitely, and merely record the fact that there is waste on the manor lands. I think, however, we may be pretty safe in asserting that at the time of the Domesday survey practically the whole of the township of Nunburnholme was in a state of ruin as far as agriculture was concerned; that there were either not enough men surviving to work so much as a single plough, or, if there were a few survivors, that the necessary team of oxen could not be provided; but, seeing that no value is returned under the Brunham entry, it is more than probable that there was neither man nor beast left by the Conqueror's soldiers to work the land or pay any tax.

Taking the whole country through, the rental of the kingdom was considerably reduced after the Norman Conquest, and twenty years after that far-reaching event the manors were on an average valued at little more than three-fourths of the former estimate; and seeing how many manors north of the Humber, our own included, were practically valueless in the year 1086, we may get some faint idea of the savagery meted out to those who, like the East Yorkshiremen, made a most stubborn resistance to the overwhelming power of the Conqueror's troops.

The Manor of Nunburnholme from almost the earliest days of which we have any record was associated for many generations with the illustrious family of Greystoke, one of the great feudal houses of the north of England. This family owned large estates in Yorkshire, Cumberland,

Durham, Northumberland, and Westmoreland. They took their name from Greystoke in Cumberland, where their chief residence was situated, though it is by no means certain that the earliest possessions of the family lay in that county.

The family trace their descent from Forne the son of Sigulf or Siulf, to whom Henry I granted the barony of Greystoke in 1120. Forne was evidently a feudal lord of some distinction and influence; he was one of those who attested the charter by virtue of which Ranulf founded the Priory of Wetheral.¹ He was also present with Robert de Brys, Alan de Percy, Walter Espec, Odard, sheriff of Northumberland, and other notable men at Durham in 1121. And again, on an occasion which concerns us more closely here, Forne, son of Sigulf, witnessed the charter whereby Henry I enfeoffed William, son of Ulf, ancestor of the house of Grimthorpe, with Thorpe and other possessions in Yorkshire. This ancestor of the Greystokes must have died in 1129 or 1130, for in the latter year Ives (Ivo) his son had seizin of his father's lands. John of Hexham relates that both Forne and Ivo were among the early benefactors of that monastery.²

There is an earlier mention of Forne, namely when he witnessed King Alexander's foundation charter of the Monastery of Scone in 1114 or 1115, in company with Gospatric brother of Dolfin, and William the Ætheling of England.³

Domesday Book records that William the Conqueror granted the Manor of Nunburnholme (or Brunham as it was then called) to one Forne. Nothing more than the bare fact is there mentioned; but seeing that the Greystokes held this Manor for many generations, and that their descent is traced from Forne the son of Sigulf, who died in 1129 or 1130, one is driven to the conclusion that our Forne, as I may describe him, and Forne the son of Sigulf were

¹ *Reg. of Wetherhal*, p. 5, ed. J. E. Prescott.

² *The Priory of Hexham*, i. 59, Surtees Society.

³ *Liber de Scon*, pp. 1-2, Bannatype Club; Dalrymple, *Scottish Collections*, 371-3.

nearly related, if not one and the same person. As far as mere dates go there is no insuperable difficulty in the way of the latter supposition, improbable though it may be. Putting Forne's enfeoffment of Brunham at 1086, and his death in 1129 or 1130, this would give a period of forty-three or forty-four years for his tenure of the manor. Giving him no more than the allotted span of human life, it would thus be at the age of twenty-six or twenty-seven when his name would be first associated with our manor. The name Sigulf indicates a Danish or Scandinavian origin. More than this we cannot say as to the relationship, or possibly the identity of these two bearing the name of Forne.

Ives, the son of Forne, had four sons, the eldest of whom, Walter, married Beatrice de Folketon, who was a benefactress to Rievaulx Abbey.¹ The said Walter was in possession of the Yorkshire estates, which we may presume included the Manor of Brunham, from 1162 to 1165, and was succeeded by his son

Ranulf. In the 'barons' certificates' of 1166 it is declared that Ranulf's ancestors held their fees from Henry I, and that Ranulf himself held $3\frac{1}{8}$ Knight's fees. Subsequently to this, a good deal of litigation went on in the King's Court between various members of Ranulf's family. He must have died before 1203, for in that year it appears that

William, his son, was in possession, and paid £5 to the scutage of that year.² He is returned in an inquisition entered in the 'Red Book of the Exchequer' as holding two vills in demesne. He married Helewise de Stuteville, and had a son, Thomas, who was a minor at the time of his father's death, which took place in 1209, in which year Robert de Vipont had custody of his lands and heirs.

Thomas, son of William, was still a minor in 1212, but was in possession of Greystoke in 1229.³ Both he and his father often appear as witnesses in local deeds in con-

¹ *Chartulary of Rievaulx*, p. 117, ed. J. C. Atkinson.

² *Pipe Roll*, 5 John.

³ *Pat. Roll*, 13 Henry III, m. 2a.

nexion with the monastic houses of Carlisle, Lanercost, and Wetheral. In the year 1244-5 he obtained a royal charter to hold a weekly market and a yearly fair at Greystoke. In this charter he is described as Thomas, son of William de Craystok, this being the first mention of the territorial name that has come to notice. Thomas, son of William, seems to have been the first of the family to adopt it. He is said to have married a daughter of Robert de Vipont; and was succeeded by his son

Robert de Greystock, at whose death, which occurred in 1254, an inquisition was held at Nunburnholme under writ dated at Westminster, May 4 of that year, by virtue of which the following return was given:—

Extent made at Brunnun (Nunburnholme) in the County of York on Friday before the Ascension of Our Lord, 38 Henry (May 15, 1254), of the lands and tenements which were Lord Roberts', son of Thomas de Craystoke, before Alan de Audeford co-escheator of Sir Thomas de Stanforde by Bartholomew de Brunnun, Henry Hundegate of the same, Thomas son of Simon of the same, William Clere of the same, William de Catton, Thomas de Tansterne of Hayton, Ace (or Azo) de Flixton, Ranulf de Folketon, Thomas D——e of Brunnun, Thomas son of Peter of Brunneby, Adam Bacun of Brunnun, Richer son of Robert of the same, who say that the said Robert held of the King in Chief by Knight's service in Brunnun two Knight's fees and a fourth part of one fee.

Demesne Lands. A capital messuage which contains two acres, 5s. per annum. In Demesne twelve bovates of land (each seven acres and worth 4s.) 48s. No meadow, but a pasture, 4s., and a Water Mill 40s. Sum £4 17s.

Villeins. Fourteen villeins held eighteen bovates (of which every bovat yields 2s.) and do other services worth yearly 15*d.* Sum (with hens and eggs) £2 18s. 6*d.*

Cottars. Seven cottars yield 7s. and they all do other services valued at 3s. 4½*d.* Sum 10s. 4½*d.*

One Bartholomew holds by knight's service 2½ carucates of land of which 19½ carucates make one knight's fee. He does nothing but foreign service. One Azo (or Ace) de Flixton holds eight bovates of land. Thomas de Tansterne holds eight bovates. Each does nothing but foreign service. A woman Helewise, daughter of Reginald, holds 7½ bovates by charter and yields 7s. 11½*d.* Henry de Hundegate holds two bovates by charter for 22½*d.* William de Catton holds two

bovates by charter for 18*d.* One Christiana holds one toft and croft by charter for 3*s.* 4*d.* Thomas son of Simon holds by charter one toft with four acres of land for 3*s.* 6*d.* Sum 18*s.* 2*d.*

Knight's Fees. The Prior of Warter holds six bovates worth by the year 24*s.*; the Prioress of Brunn' (Nunburnholme) half a carucate, 18*s.* Philip de la Leye in Milinton and in Griphorp, half a knight's fee, 10*s.* William son of Ralph a carucate of land in Waplington, 16*s.* Remigius de Poclinton half a carucate of land in Sethon, 20*s.* Ranulph de Folketon three carucates in Folketon and one mill, by the fifth part of one fee worth 10 *marcs*, and he pays yearly 16*s.* 8*d.*, and does foreign service. William le Dispenser holds in Flixton two bovates, 8*s.*, and yields of farm yearly 2*s.*, and does foreign service. Sir William de Ergum holds one culture in Flixton marsh, and pays yearly 6*d.* Lady Isabella de Boythorp holds two bovates of land in Flixton worth 8*s.* per annum, and does nothing but foreign service. Sir Peter de la Haye holds half a fee in Spaldington of the Barony of Mubraye, and pays yearly 6*s.* 8*d.* That land is worth five *marcs*.

Sir Gerard Salvein holds three carucates of land in Thorp (le Street) of the fee of St. Mary, York, and pays yearly 12*d.*, at Christmas. The Prior of the Hospital of St. John of Jerusalem holds in the town of Brunnun one bovate worth yearly 4*s.*, and he does nothing but foreign service. Sum 18*s.* 10*d.*

Sum total £19 12*s.* 10½*d.*

From this inquisition we see that Nunburnholme was the *caput* of the Yorkshire fee of Robert de Greystock. It was made up of several parcels, whether held in chief or not, for which he owed the service of 2¼ Knights to the Crown. Of these parcels Brunnun, which contained the capital messuage, was one, held direct of the King. It was sub-let, as was the case in almost all similar instances. Here the Brunnun sub-tenants were the prior of Warter, the prioress of Brunnun, and the Master of the Hospital of St. John of Jerusalem. It was the same with the other parcels in Yorkshire held in chief. But Robert did not hold Spaldington and Thorpe by the like tenure; he held the former of the barony of Mubraye, and the latter of the monks of St. Mary, York. Of Spaldington, Sir Peter de la Haye was Robert's tenant, as Robert himself was a tenant of Mubraye, and Mubraye was in turn a tenant of the Crown. Such was the intricacy of feudal devolution.

This feudal lord was succeeded by his brother, **William de Greystock**, who paying £100 for his relief and doing his fealty, had livery of his inheritance. On March 26, 1257, he had free warren in the demesne lands of his manors of Brunnun and Ellerton, Yorkshire.¹ He had a military summons to attend the King at Chester in 1258, in order to restrain the Welsh. He married Mary, the eldest of the three daughters and co-heirs of Roger de Merlay, an eminent baron of the north, by whom he acquired the Manor of Morpeth, and had issue two sons, John and William.

This marriage of William de Greystock² and Mary, daughter of Roger de Merlay, was one of far-reaching consequences, inasmuch as it united two ancient and influential families, with large estates. Thus Morpeth, together with all the Northumberland manors of the De Merlays, were united with those of the Greystocks. And this bears very closely upon a note which we find in the Manorial Survey of the Dacres, made in 1563, where the Tenure of the Manor of Nunburnholme is thus explained :—

This Manor of Burnholme in the county of York is holden of the King *in capite* as of his crown by homage, fealty, and by the service of the fourth part of one Baron's fee as parcell and member of the Manor of Morpeth, which said Manor of Morpeth with his members in the county of Northumberland, and the said Manor of Burnholme with his members in the county of York doth make the half of the Barony of Marley, whereof seventeen knights' fees maketh a whole Barony.

The following note is then added to the above :—

This I find in my Lord's evidence house at Birkeswolde in Rolls and Books there which doth declare it to remain in the exchequer in memoriam de Anno vith Henrici V [1418] inter fines.

From this statement respecting the tenure of the Manor of Burnholme it is evident that the arrangement referred to could not date from an earlier period than the year of

¹ *Charter Roll*, 41 Hen. III, m. 7.

² He is spoken of as Thomas in the appendix of the Newminster Chartulary (Surtees Society series) and in a note he is referred to as William.

marriage of William de Greystock and Mary de Merlay, inasmuch as Robert de Greystock, who died in 1254, was lord of the Manor of Burnholme, and he had nothing to do with the Manor of Morpeth.

There is an extent of lands in Cumberland written on two sides of a membrane, on the back of which the following note is made: 'Et dicunt dicti Jur' quod Willelmus filius Thome de Greystoke, frater predicti Roberti, est propinquior heres predicti Roberti et est aetatis xxx annorum.' From this it would appear that the above William de Greystock was born in 1224. From the same document we learn that on June 20, 1247, the King took the homage of Robert de Greystock (which year would probably be that of the death of his father Thomas de Greystock) for all the lands and tenements which the same Thomas held of the King in chief. Also we find that on May 10, 1254, Elena, widow of Robert, son of Thomas de Greystock, paid the King £20 for leave to marry whom she would. On June 13 following William de Greystock paid fealty to the King for all the lands and tenements the said Robert held of the King in chief. William died in 1288,¹ and was succeeded by his elder son,

John de Greystock, the first baron of that name, in the year 1293, who was summoned with others to advise the King upon certain important affairs of the nation, and accordingly went with the King to Gascony, the French monarch having invaded those territories, where, distinguishing himself in arms, he was summoned to parliament as a Baron by writ bearing date June 23, 1295, and after that, to all the parliaments of his time.² Two years afterwards Lord Greystock was again in the wars of

¹ *Inq. p.m.*, 17 Edw. I, No. 15.

² It is noteworthy that Edward I granted licence on August 24, 1294, to John, son of William de Greystock, to demise for life to Richard Mauleverer and Gilbert, son of William, who are going in his room to Gascony on the King's service, land to the yearly value of 20 marks, namely 10 marks in Horsley to Richard, and 10 marks in Stanyngton to Gilbert.—*Calendar of Patent Rolls* (1292-1301), p. 85.

Gascony, and then we find him in the retinue of Antony Bec, Bishop of Durham, and patriarch of Jerusalem. In the 28th and 29th of Edward I he was in the wars of Scotland. He left no family, and settled the Barony of Greystock on his cousin Ralph, son of William Fitz-Ralph, Lord of Grimthorpe, son of the baron's aunt Joan, his brothers and uncles being all dead at the time of his decease in 1305.

It is evident that about the time when John de Greystock enfeoffed Ralph fitz William with his Barony, he had bestowed the Manor of Nunburnholme upon Ralph's elder brother,

Gilbert fitz William, for we find the following inquisition *p.m.*, the writ for which was dated at Cluny, July 2, 1296¹:—

Inquisition taken at Brunnum before John de Lythegreyne on Tuesday before the feast of St. Margaret (July 17) by Thomas Durayns, Hugh de Lynton, Simon de Dreuton, Elias Clerk (clericum) of Yapum, Robert Rouland, Richard, son of John of Gevedale, Hugh de Colvile, Thomas de Tansterne, Godfrey Fraunkelayn, William Heshill, Henry de Holme, and Roger at the Hall of Cliff (ad aulam de Cliff). Gilbert fitz William held of the King the Manor of Brunnum worth by the year £20 by doing homage to the King with suit at all the County Courts of the year, once in the year at the Triding Court of Crayhou, and once at the Wapentake court of Herthill, beside yielding to the King for fines of the Wapentake 3s. He held also a Messuage in Hotham worth 2s., eight bovates of land, 2 marcs; eight acres of meadow, half a marc; and four cottages, 8s. a year. He held these tenements of Sir Ralph fitz William by homage, and yielding yearly 3s. Ralph fitz William is his next heir, aged forty years and more.

He was succeeded by his brother,

Ralph fitz William, Lord of Grimthorpe, and second Lord Greystock, who was summoned to Parliament as Ralph fitz William, Lord of Grimthorpe. He had distinguished himself in the military expeditions of Edward I, both on the Continent and in Scotland, particulars of which are inscribed on the rolls of Parliament. It was in 1297, when Edward I sailed with an army to France to recover

¹ *Parliamentary Writs*, i. 648.

the Duchy of Guienne, that Lord fitz William of Grimthorpe and his kinsman John Lord Greystock, above referred to, along with many others, accompanied him. While encamped together on August 17 of that year, Lord Greystock prevailed on the King to grant him a licence to enable him to enfeoff Ralph fitz William with his paternal inheritance of the Barony of Greystock.

After the accession of Edward II, Ralph, Lord fitz William, accompanied by his eldest son Robert, continued to take a part in the expeditions against the Scots, being for a second time in the retinue of Aymer de Valence. A few weeks before the battle of Bannockburn, the English army assembled at Berwick-on-Tweed, and the King appointed Ralph fitz William governor of that fortress; and in the following year he was made governor of Carlisle. At this period invasions or threatened invasions of the Scots were frequent; one of these occasions was in April, 1315, when Archbishop Greenfield summoned a council of war to meet at Doncaster, and among the principal men to whom summonses were sent was Lord Ralph fitz William of Grimthorpe.

He married in 1281 by the King's licence, for which he paid 100 marks, Margery de Bolebec, the widow of Nicholas Corbet, and one of the daughters of Hugh de Bolebec, a Northumberland baron. By her he had two sons, of whom William, the eldest, died in his father's lifetime. Lord Ralph is said to have died in 1316 at a good old age, and was buried at the priory of Nesham in the county of Durham. By his chivalrous deeds and eminent statesmanship he has shed lustre on the name he bore.

It is interesting here to note that after Ralph fitz William had succeeded to the barony of Greystock, neither he nor his descendants abandoned the coat of arms of his paternal ancestors, namely, Barry of sixteen argent and azure, three chaplets of red roses, with which they quartered the Greystock arms—gules three cushions or pillows argent or ermine. Examples of both these coats are depicted in the

glass of the Chapter House of York Minster ; and a beautiful one of the Greystock arms above mentioned is still preserved in one of the windows on the south wall of the nave of Nunburnholme Church, which dates from about the period 1320-1340.

To this nobleman had been granted a charter of free warren in Brunham,¹ and he died seized of this manor.

Robert, second **Baron fitz William of Grimthorpe** and third Baron Greystock, was the eldest surviving son of Ralph Lord fitz William, and was forty years of age when he succeeded his father. He married Elizabeth, daughter of Ralph Neville of Scotton in Lincolnshire, who survived him, and had for her dowry lands at Brunnun (Nunburnholme), Butterwick, and Thorpe Basset. Dying in 1316, within a year of his father, he never sat in parliament. He was buried in the ancient chapel of Butterwick, where his widow was also buried in accordance with her desire expressed in a will made on November 25, 1346. This nobleman was succeeded by his eldest son,

Ralph, third **Baron fitz William of Grimthorpe** and Baron Greystock, who was seventeen years of age when his father died. During the minority of this nobleman the King committed to William de Ergum² custody of the manors of Brunnun and Thorpe Basset, which had belonged to Ralph, son of William deceased, the former worth £20; and the latter worth £6 13s. 4d., which he was to hold till the heir came of age at the above rent. He was also, with Alienora de Percy, Lord of Fangfosse, Thorpe Bassett, Butterwick, Thornton in Mora, Scakelthorpe, and Folkton.

His lordship, by virtue of a special dispensation from the Pope, married Alice, daughter of Hugh, Lord Audley, they being within the third and fourth degrees of consanguinity ; they had an only son William, Lord Greystock.

He was summoned to parliament by the name of Ralph de Greystock from May 15, 1321, to September 17, 1322,

¹ *Rot. Scoc.*, 4 Ed. II, n. 20. *Dugd. Bar.*, vol. i, p. 1740.

² *Originalia Roll*, 10 Edw. II, m. 19.

and thenceforward the surname of Greystock became the hereditary patronymic of the family. He and his descendants were always summoned to parliament as Barons of Greystock, and no other title was recognized, although in reality the barony in respect of which they sat in parliament was that of fitz William of Grimthorpe. At the siege of Mitford Castle he was treacherously poisoned, and buried in 1323 before the high altar of Newminster Abbey.¹

William de Greystock, the last nobleman's son and successor, attained his majority in 1341-2. He sat as Baron de Greystock in all the parliaments held between 22nd and 31st Edward III. His first wife was Lucy, daughter of Lord Lucy of Cockermonth, whom he divorced. After her death he married Joane, daughter of Henry, Lord Fitz Hugh of Ravensworth, by whom he had three sons, Ralph, William, and Robert, and one daughter, Alice.

This Lord Greystock served under the Black Prince in France, and shared in the military glories of Edward III's reign. He obtained permission to make a castle of his manor house at Greystock; it was probably he, too, who built the castle of Hinderskelfe. He died July 10, 1359, at the house of his mother at Brancepeth, and was buried with great state in Greystock Church.² His eldest son

Ralph, Lord de Greystock, like his two immediate predecessors, was a minor when his father died, being then only six years old. Until he came of age he was placed in the custody of Roger Mortimer, Earl of March. He was summoned to parliament from November 29, 1375,³ to October 5, 1417. He was one of the nobles who were present at the coronation ceremonies of Richard II, and did their liege homage to the king. Ralph, Baron of Greystock,

¹ *Newminster Chartulary*, p. 294.

² *Ibid.*, pp. 294-6.

³ According to an inquisition *p.m.* made in 1375, it appears that William, Baron de Greystock, died possessed of the following fees among others:—Melington, Wapelington, Littlethorpe, Spaldington, Hinderskelfe, Galmethorp, Aymunderby, Broughton, Butterwyke, Shirburne, Flixton, Folketon (manor and vill), Brunham; and the churches of Morpeth, Graystock, Duston, Thorpe Basset, Folketon, and Foxholes.

took part in several military affairs in the reign of Richard II, and among them he had charge of the expedition against the Scots in the fourth year of that reign, during which he was made prisoner by George, Earl of Dunbar, but was ransomed at a cost of 3,000 marks, his brother William going as a hostage for him to Dunbar. In the sixteenth year of Richard II (1392-3) he obtained from the Crown a charter in confirmation of the fee of his ancestor Ralph fitz Ralph in lands at Grimthorpe, Givendale, Fangfoss, and Meltonby, comprised in a charter of Richard I. He married Katherine, daughter of Roger, Lord Clifford, who predeceased him in 1413; he died in April, 1417, when he was succeeded by his eldest surviving son,

John, Lord de Greystock, then twenty-eight years of age. He married Elizabeth, eldest daughter of Robert, Lord Ferrers of Wemme and Oversley, by his wife Joan Beaufort, only daughter of John of Gaunt, Duke of Lancaster, and his third wife Katherine Sevynford. This nobleman in the ninth year of Henry V was made governor of Roxburgh Castle; and in the first year of Henry VI he was joined in commission with the Bishop of London and others to treat for peace with James, King of Scotland, and was twice subsequently in a similar commission. He died August 8, 1436. In his will he speaks of the household goods and utensils within the manor of Hinderskelfe, castle of Morpeth, and castle of Greystock, but the manor house of Grimthorpe is not mentioned. It is probable, therefore, that about this time Grimthorpe had ceased to be a place of residence for its owners, Greystock, Morpeth, and Hinderskelfe proving more attractive to them. His will dated July 10, and proved August 27, 1436, is still preserved in the probate registry at York. He was buried at Greystoke, and was succeeded by his eldest son,

Ralph, Lord de Greystock, then of full age, who married Elizabeth, daughter of William, Lord fitz Hugh of Ravensworth. His eldest son Robert married Elizabeth, daughter of Edmund Grey, afterwards Earl of Kent, both

of whom died in the lifetime of Lord Ralph—Elizabeth on July 18, 1472, and Robert on June 17, 1483. Their only child, Elizabeth, became sole heiress of the Greystock estates. On August 3, 1473, administration of Isabella, Lady Greystock, late wife of Sir Ralph Greystock, was granted to Sir Henry Vavasour, Thomas Thwaites, and William Scargill, senior. Lord Greystock's wife, Elizabeth, died in 1468. He took for his second wife Beatrice Hatcliffe (otherwise Hawcliffe or Hawtcliffe), a daughter of Sir James Hawcliffe, whose family was at one time settled at Grimthorpe, only a few miles from Nunburnholme. This marriage is specially interesting to us here, inasmuch as Beatrice Hawcliffe's brother, Richard Hawcliffe, was appointed rector of Nunburnholme in 1507, and held the benefice till after 1544. Some account of him will be found in the chapter dealing with the rectors. Beatrice, Lady Greystock, after the death of her husband, married secondly, in 1490, Robert Constable, serjeant-at-law, a son of Sir Robert Constable of Flamborough. He lived at North Cliffe, near Market Weighton, which was an ancient seat of the Barons of Greystock.

After the battle of Towton, in 1461, Edward IV nominated Ralph, Lord Greystock on the commissions for Yorkshire and other counties to array all the good men of those counties for defence against the King's enemies in Scotland. He was frequently called to parliament, and was often employed in Scottish affairs. He died in 1487; and by his will, made May 27, and proved July 30 of that year, he expressed a wish to be buried before the high altar of the church of Kirkham Abbey. The arms of Greystock, with the three chaplets, may to this day be seen surmounting the beautiful gateway of that abbey.

John, a son of Lord Greystock, married Cecily, daughter of William, Earl of Pembroke. Another son, Richard, took Holy Orders (1464), and was collated to the rectory of Wheldrake, which he resigned in 1437.

On the death of Ralph, Lord Greystock, in 1487, the

direct line of the house of Grimthorpe ended, and the barony descended to his granddaughter,

Elizabeth de Greystock, then only thirteen years of age, who shortly afterwards was married to

Thomas de Dacre, Lord of Dacre and Gillesland. Thus were united the two powerful baronies of Gillesland and Greystock. Lord Dacre was summoned to parliament from October 17, 1509, to November 12, 1515. This nobleman fought at Flodden in command of a body of horse under the Earl of Surrey. He died in 1525, being succeeded by his eldest son,

William, Lord Dacre, the third baron of that name, who was summoned to parliament from November 3, 1529, to October 29, 1555, as William Dacre de Dacre and Greystock, and afterwards as de Gillesland, or of Greystock, or de North. He married Elizabeth, fifth daughter of George, Earl of Shrewsbury, and was governor of Carlisle in the reigns of Edward VI, Mary, and Elizabeth. He had four sons—Thomas, Leonard, Edward, and Francis; and five daughters—Margaret, Anne, Eleanor, Mary, and Dorothy. This nobleman took a prominent part in the Pilgrimage of Grace in 1536. The East Riding was one of the chief centres of that movement; the prime instigator of it in Yorkshire being Robert Aske of Aughton. Its main object was to redress the wrongs inflicted on the Church by Henry VIII and his minister Thomas Cromwell, to restore union with Rome, and establish the rights of Mary, the daughter of Catherine, to the English Crown. Dying in 1563, Lord Dacre was succeeded by his eldest son,

Thomas, fourth Baron Dacre of Gillesland, and tenth Lord Greystock. This nobleman, who was never summoned to parliament, married Elizabeth, daughter of Sir James Leburne, Knt., of Cunswick, Westmoreland. He only enjoyed his honours and estates for three years, and died in 1566. He had issue one son, George, and three daughters—Anne, married to Philip Howard, Earl of Arundel; Mary, married to Thomas, Lord Howard of

Walden; and Elizabeth, married to Lord William Howard, of whom we shall speak presently. Lord Dacre, who died in 1566, was succeeded by his only son,

George, fifth Baron Dacre of Gillesland, and eleventh Lord Greystock, then only five years old. He was summoned to parliament in September, 1566, being described in the writ as *infra aetatem*. He died on May 17, 1569, in the eighth year of his age. During the short interval the boy's mother became the wife of Thomas Howard, Duke of Norfolk. She did not survive her second marriage more than a twelvemonth, and having constituted her second husband guardian of her children by the first, they, after her death, continued to reside with the Duke, their step-father, at his seat of Thetford in Norfolk. Upon the premature death of the juvenile Lord Dacre, which was attributed to an accident, the vast possessions of the Dacres and Greystocks passed into female hands. The largest share of the family inheritance appears to have fallen to

Lady Elizabeth Dacre, the youngest of the three daughters of Thomas, the fourth Baron Dacre. Among her large estates in Yorkshire were included our own Manor of Nunburnholme, together with Grimthorpe and Hinderskelfe. She also owned Naworth, the border castle of the Dacres, and the castle and lands of Morpeth, with other large estates in Northumberland, which the Dacres had derived from the Greystocks.

The Lady Elizabeth, who was born December 17, 1564, was selected by the Duke her step-father to be the wife of

Lord William Howard, his second son by his second wife, and to him she brought the extensive possessions above referred to. This marriage took place at Audley End on October 28, 1577. A full-length portrait of this lady is now at Castle Howard, and bears the following inscription:—'Elizabeth, Lady Howard, wife to Lord William Howard, daughter and co-heiress of William Ld. Dacres.' That of Lord William himself, close by, records

him as 'William Howard, third son to Thomas, Duke of Norfolk, married Elizabeth, daughter and co-heiress of William Ld. Dacres, from whom the Carlisle branch of the Howard family is descended.'

Of the long succession of owners of the Manor of Nunburnholme from the Conquest down to the present day there is not one around whose name so much interest centres as that of Lord William Howard. His mother did not long survive his birth, which took place on December 19, 1563. The Dacre property, always considerable, had been greatly increased through the marriage of Thomas, Lord Dacre—he who fought at Flodden—with Elizabeth granddaughter of the last Lord Greystock, to whom reference has been already made. The Duke had formed matrimonial schemes for his children, which were designed to add greatly to the influence of his family. His plans were not fully accomplished, inasmuch as the young Lord Dacre, for whom his daughter Lady Margaret was intended, died by an accident when he was but eight years of age. His hopes, however, were so far realized that his eldest son became the husband of Lady Anne Dacre, and Lord William Howard was united by marriage, as already mentioned, to her sister the Lady Elizabeth.

Lord William was in later years made Lord Warden of the Marches, and was known far and wide in those rugged times, and because of his peculiar garb and martial bearing, as 'Belted Will', and was so immortalized by Sir Walter Scott in the *Lay of the Last Minstrel*,¹ while the Lady Elizabeth, because of her extensive lands, was spoken of in

¹ Costly his garb—his Flemish ruff
 Fell o'er his doublet, shaped of buff,
 With satin slash'd and lined ;
 Tawny his boot, and gold his spur,
 His cloak was all of Poland fur,
 His hose with silver twined ;
 His Bilboa blade, by Marchmen felt,
 Hung in a broad and studded belt ;
 Hence in rude phrase the borderers still
 Call'd noble Howard 'Belted Will'.

Lay of the Last Minstrel, Canto V, st. 16.

homely fashion as 'Bessie with the broad apron'. Their eldest son Philip was born in 1581.

We can well imagine what heart-burnings this passing of large and ancient heritages from the family of Dacre to that of Howard by these early marriages of the two sisters caused to those representatives of the former name, who so keenly resented the change in their fortunes. Though the young brother had met with an untimely death, the male line of the Dacres was still represented by three of their father's brothers—Leonard, Edward, and Francis. After his nephew's death Leonard assumed the title of Lord Dacre, and claimed the inheritance as heir in tail-male. Thereupon the Duke of Norfolk instituted proceedings in Chancery to establish the rights of his wards; and thus commenced a series of law-suits and litigation of the most bitter kind, over which countless sums of money were spent. When Lord Dacre found that the law was likely to go against him, he joined the Earl of Northumberland's party, which ended in the rebellion of 1569, one of the objects of which was to rescue Mary Queen of Scots from the custody of the Earl of Shrewsbury. In consequence of this, Leonard Dacre had to flee the country, and found refuge in Flanders, where he died in 1573; thither Edward Dacre, who was implicated in the rebellion, also fled, and died there a few years later. Thus Francis Dacre was left as the sole representative of William, Lord Dacre, the grandfather of Lady Arundel and Lady Elizabeth, and accordingly he entered upon the estates, and claimed them as his own, grounding his claim upon a settlement which he alleged to have been made by his father, William, Lord Dacre, by which the property was entailed upon the male heirs.

The account of this lengthy litigation forms an interesting side-light upon the history of those stirring times, and seeing that our Manor of Burnholme formed a small part of the big bone of contention, we may, not unfittingly, touch upon its history, which is well described by Mr.

Ornsby in his introduction to a volume of the Surtees Society, edited by him, and containing Lord William Howard's Household Books, along with other papers, one being a document drawn up by Lord William himself, giving a very full history of this family litigation.

In the first instance the whole question of title was gone into on the occasion of a vacancy in the Rectory of Greystock in 1584, when the right of patronage successively came up for decision; on this occasion the verdict was given in favour of Lord Arundel and his wife.

The events that followed are thus alluded to by Mr. Ornsby. He says:—

In the year following, Lord Arundel and Lord William Howard were committed to the Tower, ostensibly on account of their religion, and to frustrate a plan, which the former had nearly carried out, of retiring into some foreign country. Francis Dacre continued to prosecute his claim, and the broad lands of the Dacre and the Greystock were sequestered at his suit. In 1586 the cause was ordered by the Queen to be heard before Bromley, then Lord Chancellor, and Lord William was released from the Tower by an Order in Chancery, that his evidence might be taken. The judgement of the Court, in which several of the judges sat as assessors, was unanimous in favour of the co-heirs. Dacre had influence enough to procure another hearing not long afterwards, and contrived that some of the judges should be changed, but when the day of hearing came, a letter was produced from Secretary Davison, in the name of the Queen, countermanding it altogether. Not long after this, in the same year (1586), a trial came on at Newcastle in which the whole title was again gone into. An action had been brought by a lessor of Lord Arundel, Lord William and their wives, against a person of the name of Turner, who persisted in keeping possession of the demesnes of the Manor of Ulgham as a tenant of Francis Dacre. The verdict was in favour of the plaintiff. Owing to a technical error no judgement was given, and it was eventually referred to arbitration, and a deed of entail produced whereby it appeared that (notwithstanding the alleged entail of Lord William Dacre to heirs male) a remitter of both estates tail was in George Lord Dacre, and the inheritance of Greystock fully vested in the co-heirs.

Francis Dacre then set to work to get the tenants in the North to espouse his cause. The old feudal feeling of attachment to the name of Dacre operated strongly in his favour. He bore that ancient

name. They knew him to be the male representative of the gallant chieftains under whose banner they and their fathers had fought and bled in many a wild border fray.

But the husbands of the co-heirs were determined to make good the claims of their wives. Forcible entries were made by Lord Arundel and Lord William Howard and the houses of the disaffected tenants, and appeals and counter-appeals were made on both sides to the Court at York. This went on for a long time.

At last Lord Arundel and Lord William Howard, under the advice of their lawyers, took the course of bringing actions against the tenants who espoused Francis Dacre's cause. The number of actions thus brought amounted to 140. Dacre, not a little disturbed at the prospect of the expense in which these proceedings were likely to involve him, sought the advice of the Earl of Cumberland. Acting upon the Earl's suggestion, he applied to the Privy Council, complaining bitterly of the oppression to which he was subjected by such a multitude of actions, and praying that Lord William Howard might be committed to prison. Lord William was summoned to appear before the Council. He obeyed the summons, and stated his reasons for the course adopted. A suggestion was made by the Council that the question of title should be tried in two or three actions, the result of which was to decide all the others. A ready assent was given to this by Lord William, but Dacre absolutely refused to agree to it. So the matter was discussed by the Privy Council, and both parties left to obtain such redress as the common law might afford them.

The actions against the refractory tenants went on. But a new and unexpected claim was made. Mr. Gerard Lowther the elder, the object of Lord William's bitterest wrath and indignation, now appeared upon the stage, and set up a title for the Queen to the Baronies of Brough and Gilsland, that portion of the Dacre property which came to the family by the marriage with Margaret de Multon. The claim was admitted at Carlisle, being unopposed, for Lord Arundel was then (1589) under arraignment, and Lord William purposely thrown into prison. But as soon as the Queen's title to the Baronies was admitted, the latter was set at liberty.

This was certainly an odd way of giving the case a fair trial. In a state of disgust, and forsaken by friends who had supported him, Francis Dacre then quitted the country. In this he acted unadvisedly, for he was in consequence attainted. Then for a few years Lord William and his brother were left to enjoy their own.

Still, Gerard Lowther did not let matters rest finally, but

was determined, if possible, to deprive Lord William and Lord Arundel of their estates. Accordingly, he asserted the Queen's right to the Greystock possessions on the ground of Francis Dacre's attainder, by which, had he been the lawful owner under his father's supposed entail, his lands would fall to the Crown. The end of it was that the Queen took possession of the co-heirs' property situated in Yorkshire, Northumberland, and Durham. These included the Castle, Park, and Manor of Hinderskelfe, now called Castle Howard, the Manor of Nunburnholme with its members, the Manor of Grimthorpe, along with many others. At that time the Manor of Nunburnholme was valued at £30 3s. 4d. a year, and was one of the most ancient of the Greystock possessions.¹

Lord Arundel's estates escheated to the Crown, and for a time Lord William was in such reduced circumstances that he had to crave of the Queen some allowance. His request was granted, and a substantial sum was granted him out of the estates. This only depended upon the Queen's favour; and Lord William, feeling the great uncertainty of this allowance, applied to the Queen for a grant of land instead, however inferior it might be in extent and value. Finally the Queen gave up the claim altogether on condition of a large money payment being made. Thus the co-heirs were obliged, in order to gain possession of what was really their own, to purchase the estates out of the Queen's hands. This was effected by letters patent dated December 19, 1601, and in the names of Mr. Edward Carrill and others, because the co-heirs did not wish to prejudice their own rights.

Thus ended the bitter feud which had gone on for so many years between the two great Yorkshire families, and at so great a cost. It is impossible to suppose that the parishioners of Nunburnholme in the latter part of Queen Elizabeth's reign were ignorant of, and took no interest in

¹ In 1611 the rental of the Burnholme Manor is set down in a document now at Castle Howard at £32 3s. 4d.

what had been going on for so long with regard to the ownership of this and other manors.

William Braithwaite, who was rector of Nunburnholme all through that period, must have been fully cognizant of the facts of the case, and as he went in and out among his flock or met them in their daily work he would, we may be sure, relate to them the latest information he had received of Lord William's troublous affairs, and speculate upon the course the tide of events was likely to take.

Lord William and his wife, having been married when they were children, are said to have lived in happy wedlock for more than sixty years. He survived her by a year, and died October 9, 1640. He had two sons, Philip, married to Margaret, daughter of Sir John Carril, who died in his father's lifetime, and Francis, the ancestor of the Howards of Corby Castle. Lord William was succeeded by his grandson,

Sir William Howard, Knt., who married Mary, eldest daughter of William, Lord Eure, by whom he had several children. One of his daughters, Mary, was married to Sir Jonathan Atkins, Knt. Sir William was succeeded by his eldest surviving son,

Charles Howard, born 1629, who was created Baron Dacre of Gillesland, Viscount Howard of Morpeth, and Earl of Carlisle, April 20, 1661. This nobleman was made ambassador to the Czar of Russia, and subsequently filled the office of Governor of Jamaica. He married Anne, daughter of Edward, Lord Howard, of Escrick, died February 24, 1686, and was succeeded by his eldest son,

Edward, second **Earl of Carlisle**. He married Elizabeth, daughter and co-heir of Sir William Uvedale, of Wickham in Hampshire and relict of Sir William Berkely, Knt.

Shortly after this nobleman inherited his estates, he, by an indenture dated July 24, 1686, leased the Nunburnholme manor house and demesne land to Edward Elstob of Hinderskelfe, who was probably the Earl's steward or bailiff,

who may for a time have resided at the manor house. In the lease the demesne farm is described as—

All that capital messuage and mansion or Manor House of Nunburnholme with meadow and pasture grounds, containing six acres, lying on the beck-side or near adjoining, also a close or meadow called Rotten Row close, also a close of meadow or pasture ground lying under the wood in Nunburnholme called Underwood close, and all those two closes of pasture ground called the Buskey pasture, and the wood pasture land, also 14 oxgangs of land to the said Mansion House belonging, and 28 gates to the said oxgangs in the common pasture, also one gate in the Bratt pasture belonging to the said capital Manor house with out-houses, barns, stable, garths, gardens, orchards, meadows, pastures, post-gates, &c.

His lordship died April 23, 1692, and was succeeded by his only surviving son,

Charles, third **Earl of Carlisle**, who filled the high offices of first Lord of the Treasury, Constable of the Tower, and Governor of Windsor Castle. He married Anne, daughter of Arthur, first Earl of Essex. This nobleman died May 1, 1738, and was succeeded by his eldest son,

Henry, fourth **Earl of Carlisle**, K.G. He was born in 1694, and married, first on November 27, 1717, Lady Frances Spencer, daughter of Charles, second Earl of Sunderland, by whom he had three sons, who all died in the lifetime of their father, and two daughters. Lady Carlisle dying July 27, 1742, the Earl married secondly on June 8, 1743, Isabella, daughter of William, fourth Lord Byron, by whom he had one son and four daughters. This nobleman died September 4, 1758, and was succeeded by his son,

Frederick, fifth **Earl of Carlisle**, born on May 28, 1748. He was elected a Knight of the Thistle in 1768, and installed as a Knight of the Garter in 1793. He married in March, 1770, Margaret Caroline, daughter of Granville Leveson, first Marquis of Stafford, K.G.

This young nobleman, who was only ten years of age at the time of his father's death, was the last of the Howards

who had possession of the Manor of Nunburnholme; for in the year 1765 an Act of Parliament was passed, by which a large portion of the estates of the Earls of Carlisle in Yorkshire and elsewhere was vested in trustees, with power of sale. The trustees were not long in availing themselves of the power thus given to them, and the Manor of Nunburnholme was by them sold to

William, fifth Duke of Devonshire, whose first Manorial Court Leet and Court Baron was held at Nunburnholme on October 19, 1772. These trustees seem to have had scant respect for family traditions, for not only did the Manor of Nunburnholme change hands about this time, but others also which the Howards had held for a still longer period. In this way, for instance, the ancient Manor of Grimthorpe, only a few miles distant from here, which had been in the possession of the Howards for more than six hundred years, was sold into the hands of strangers; and our Manor thus became part of the property of the Lords of the Manor of Londesborough.

The youthful scion of the house of Cavendish, to whom the Manor of Nunburnholme had been transferred, was born December 14, 1748, being the eldest son of William, the fourth Duke, who died in 1764. He, like his father, was installed as Knight of the Garter, and he inherited the Barony of Clifford from his mother. He married June 6, 1774, Georgina, daughter of John, Earl Spencer, who died in 1806. The Duke married secondly, on October 19, 1809, Lady Elizabeth Foster, widow of John Thomas Foster, Esquire, and daughter of the fourth Earl of Bristol. His grace, who died in 1811, was succeeded by his eldest son of the first marriage,

William Spencer, sixth Duke of Devonshire, K.G., Lord-lieutenant of Derbyshire and high steward of Derby. He was born May 21, 1790, and died unmarried, January 17, 1858. For reasons best known to himself, this nobleman sold the Londesborough property, including the Manor of Nunburnholme, in the year 1847, to Mr. George Hudson of

York, whose first Court Leet and Court Baron was held here on October 20 of that year.

George Hudson, known far and wide as 'the Railway King', only kept possession of the property for a very brief space, and in that short period he suffered great reverses of fortune. His career was a very remarkable one. The son of a farmer, he was born at Howsham in the East Riding in 1800. At the age of fifteen he was apprenticed to a firm of drapers in York. When twenty-seven he received from a distant relative the sum of £30,000, which he invested in North Midland Railway shares. He became head of the Conservative party in York in 1833; town councillor, 1835; Alderman, 1836; Lord Mayor, 1837. He had previously interested himself in a projected railway from York to parts of the West Riding; this was carried out in 1837, and the line was opened May 29, 1839. Mr. Hudson was chairman of the company, and the line, afterwards called the York and North Midland, was extended to Newcastle. He was associated with George Stephenson in other railway schemes. In 1844 railway speculation was at its height, and in the following year George Hudson's subscriptions to railway undertakings amounted to about £320,000. His influence was unparalleled; the aristocracy crowded to the parties assembled at his house in London, and his name was on everybody's lips. He is said to have purchased the Londesborough estate in order to prevent its falling into the hands of the Manchester and Lincolnshire Railway. He was elected M.P. for Sunderland in 1845, and retained his seat till 1859. Towards the close of 1847 the value of railway property fell rapidly, and in 1849 Hudson was forced to resign the chairmanship of several railways. By 1865 his affairs got into a ruinous state, and in 1868 his friends bought an annuity for him. He died in London, December 14, 1871, and was buried at Scrayingham. He married in 1828 Elizabeth, daughter of Mr. James Nicholson, by whom he had a large family. It was said that he had the line made from York to Market Weighton as a convenience for getting



THE MANOR HOUSE, 1907, FROM THE SOUTH-EAST

to Londesborough, near to which he had a private station made, which is still to be seen at the end of the avenue.

Albert Denison, first Baron of Londesborough.

This nobleman was the second surviving son of Henry, first Marquis of Conyngham, by Elizabeth his wife, daughter of Joseph Denison, Esquire, of Denbies, Surrey, and having succeeded to the great property of his uncle, Mr. Joseph Denison, M.P. for Surrey, he assumed by royal licence the surname and arms of Denison, and was raised to the peerage as Baron Londesborough on March 4, 1850. He was born October 21, 1805, and married July 6, 1833, Henrietta Maria, daughter of Cecil Weld, first Lord Forester, and by her, who died in 1841, had issue two sons and four daughters. His lordship married secondly on December 21, 1847, Ursula, daughter of the Honourable Charles Bridgeman, and by her had issue four sons and two daughters. Lord Londesborough died January 15, 1860, and was succeeded by his eldest son,

William Francis Henry, second Baron Londesborough, who was born June 19, 1834. He represented Beverley in Parliament 1857-1859, and Scarborough 1859-1860. He married in 1863 Lady Edith Somerset, daughter of the seventh Duke of Beaufort, K.G., by whom he had one son and four daughters. His lordship was raised to the dignity of an Earl in 1887; he died April 15, 1900, and was succeeded by his only son, Viscount Raincliffe,

William Francis Henry, second and present Earl of Londesborough, who was born December 30, 1864, and married in 1887 Lady Grace Augusta Fane, daughter of the Earl of Westmoreland, by whom he has two sons, George Francis William Henry, Viscount Raincliffe, and Hugo William Cecil: and one daughter, Lady Irene Frances Adza. Besides his extensive Yorkshire estates, his Lordship now owns Blankney Hall, near Lincoln.

We give in the Appendix a summary of the owners of the Manor from the time of the Domesday Survey, the only

period of uncertainty in the descent being between 1086 and 1209.

The Nunburnholme manorial records, so far as they have come to light, do not date from a very early period. The earliest of our Court Rolls to which I have had access is that of Lord William Howard and Lady Elizabeth his wife, held on September 27, 1612, before Thomas Graunge, the steward. It is beautifully written in the usual form on parchment, and in the ordinary Latin of similar documents of that period. The free tenants owing suit of Court in 1612 were William, Lord Rosse, for lands in Seaton; Philip Constable, Knt., for lands in Arras, late of the Earl of Northumberland; tenants of the late Henry Vaughan, Knt., for lands in Beilby, late of Lady Bellwood; Peter Vavasour, Esq., for lands in Spaldington; Henry Vaughan, Knt., for lands of the late Lady Knevit; William Monkton, gentleman, for lands in Thorpefield; the heirs of Christopher Longley, for lands in Millington; tenants of lands of the late John London, for lands in Beswick; Thomas Smith, for lands in Burnholme; Roger Bearne, Roger Sothaby, Anne Linton, widow, Jane Jackson, heirs of William Smith, William Hungate, gentleman, for lands in North Dalton; George Backhouse, Richard Ritche, Marmaduke Haslewood, for lands in Beilby, Christopher Milner, Philip Wride, John Harper, Robert Wood, the Masters and Scholars of St. John the Evangelist in Cambridge, John Lenge, Robert Hessey for lands in Beilby, Edward Turner, Margaret Thompson, William Nicholson for a house lately part of the lands of Roger Bearne.

Jurors—Edward Smith, jun.	Edmund Smith.	Stephen Winter.
Edward Smith, sen.	Bartholomew Holme.	William Rey. .
Thomas Smith.	Robert Lambe.	John Smith.
Roger Smith.	William Taylor.	Edward Dun.
		William Turner.

Who say on oath that the aforesaid William, Lord Rosse, is a free tenant of this Manor, and therefore owes suit to this Court, and because he has not appeared to make his suit, he is amerced 2s. 6*d.*

Also the aforesaid tenants of lands of the late Henry Vaughan, Knt., for the like, &c., 19s. 6d.

Also they say that Gabriel Cole is an inhabitant under view of frankpledge, and has not appeared to make his suit, therefore he is amerced 12d.

Also they say further on oath that Henry Gylland gathered mustard, therefore he is amerced 4d. Also Richard Morris for a rescue against the common parker, therefore he is amerced 20d. Also John Smith because he assaulted Tom Kettlestring, therefore he is amerced 20d. Also Thomas Kettlestring for the like against John Smith, 20d. Also William Sisson for keeping his sheep in the cow-pasture, therefore he is amerced 3s. 4d. Also John Richardson for the like, 3s. 4d. Also the same John for ailing to fold (?) his sheep contrary to a pain, therefore he is amerced 6s. 8d. Also the same John for depasturing his oxen on the common balks, 6d. Also James Foulkes for his geese going in the ox pasture, 12d. Also Thomas Smith for the like, 12d. Also Edward Smith, Roger Smith, Edmund Smith, Edmund Smith, sen., for the like, 12d. each. Also Mr. Forde, Edward Smith, Edward Lambe, John Smith, John Forde, Stephen Wynter, Robert Johnson, Henry Ickland, Robert Milner, Edward Dun, William Ray, Gabriel Cole, for the like, 6d. each. Also Thomas Kettlestring for keeping his sheep on the stubbles contrary to the custom, therefore he is amerced 4d. Also Bartholomew Holmes for his geese, 6d. Also Mr. Forde for his geese going on the stubbles contrary to the custom, 12d. 23s. 8d.

A Pain was laid at this Court that no inhabitant shall keep any geese outside his own several closes between the Feasts of Easter and St. Michael under a penalty of 6s. 8d. for each offence.

Affeersers	{	Edward Smith, jun.	Sum of this Court	54s. 2d.
			deduct for expenses	3s. 4d.
		William Turner.	and for engrossing	2s.
			So there remains clear	48s. 10d.

The next Manorial Court of which we have any record was held on October 15, 1625, before Thomas Atkinson, the steward. Among the free tenants was Marmaduke Dolman, gentleman, who held by right of his wife for the term of her life. This was one of the same family of Dolman as that of the founder of Pocklington Grammar School. He was apparently the third son of Thomas Dolman, of Hungate, Pocklington, who was living in 1620. There is nothing to notice in the other names. Among the

presentments were the following :—that Mr. Sothaby of Burnby broke the common park ; James Fowkes, gentleman, because he broke the fields with his sheep without licence of the bylawmen. Mr. Forde for keeping a lamb in the common park contrary to the ancient custom ; Grace Backhouse, because she did not keep her pigs within doors according to the rule of the Court : and this same woman was fined a shilling because she allowed her cow to feed on the pastures. This Court Roll is written by a different scribe from the previous one ; though of later date the handwriting is more antiquated and not so good.

Among the free tenants owing suit of Court at Nunburnholme in 1628, the name of Sir Edward Osborne appears for the first time ; also Marmaduke Constable, son and heir of Sir Philip Constable, for lands in Arras ; the Master (*sic*) and Fellows of Merton College, Oxford, for lands in Beilby, lately lands of Sir Henry Savill. At the same Court the following presentments were made :—

Robert Scott, because he tethered (*fixit*) lambs in a certain close called the ox-pasture, therefore he is amerced 6*s.* 8*d.* The same, because he allowed his pigs to stray, 4*d.* Francis Holme, because he did not keep his pigs in his enclosure. The same, because he tethered lambs on the balks before others, 12*d.* The same, because he leaves his oxen at night in the fields, 3*s.* 4*d.* Marmaduke Blackburn, because he tethered a calf in the horse-pasture, 12*d.* Margaret Rey, because she gleaned (*collegit aristas*) contrary to a pain, 12*d.*

Of those who acted as jurors at these Courts about this period only a small proportion could sign their names. Thus, for instance, at that held in 1634 four signed, and nine made each his mark.

At the same Court Sir Philip Munckton, Sir John Vavisor, and William Bateman are each fined 12*d.* for not appearing at the Court. Also Thomas Smith has to pay the sum of sixpence ‘for felling of thornes of upon build bushes’ : what this offence precisely was is not at first sight apparent ; it becomes clearer, however, if written correctly, which no doubt would be thus : ‘for felling of

thorns off upon bield bushes.' Certain householders, if not all, had the right to cut thorns on the Bratt, and the offender in this case had cut branches off certain bushes which had been specially left standing in order to afford a *bield*, that is, a shelter for cattle; such, at least, is the only interpretation we can give of this entry. One Frances Smith is fined 12*d.* for the like for her two sons, Edward and Philip, thus showing that parents were in certain cases responsible for the misdoings of their children; while Stephen Winter is mulcted to the amount of 2*d.* for his son 'carrying fire-uncowood', which would seem to mean stealing underwood from the lord's wood.

We here add a translated copy in full of the record of the View of Frankpledge with the Court Baron held in 1636, which shows completely what the Manor of Nunburnholme included at that date.

Manor of } View of frankpledge with the Court Baron of the very
Burnholme } noble Lord William Howard and Lady Elizabeth his
wife, held there on the eleventh day of May in the [same] year of the
reign of our Lord Charles, by the grace of God king of England,
Scotland, France, and Ireland, defender of the faith, and in the year of
Our Lord 1636.

Free Tenants. Edward Osburne, Knight and baronet for lands in Seaton, Philip Constable Esq. for lands in Arras, the Master and Fellows of Merton College in Oxford for lands in Beilby, late lands of Henry Savile Knight and other lands there, late Lord Knevit's, Philip Munckton Knight for lands in Littlethorpefield, John Vavasor of Spaldington Knight for lands there, Marmaduke Langdale for lands in North Dalton, Richard Simpson for lands there, the heirs of Richard Longley gentleman for lands and tenements in Millington, Ingleby Danyel Knight for lands in Beswicke, Christopher Cautley gentleman, William Smyth for lands in Burnholme, Robert Sothaby esq. for lands there, the heirs of William Smyth for lands in Cottingwith, William Battman for lands in Beilby, Peter Harp, Christopher Webster for lands in Millington and Burnholme, the Master and Scholars of St. John the Evangelist in Cambridge for lands there, Richard Long for lands in Beilby, John Hessey for lands there, Thomas Crosby for lands there, John Brown for another parcel of arable land there, James fflowkes for lands in Burnholme, Marmaduke fflowkes, Robert White, Elizabeth Webster, Nicolas Watson, Philip

Rookeby, Brian Turner for lands in Millington, John Milner for lands in Burnholme, John Smyth for lands there, Robert Daltry for lands in Burnholme, Michael Pinckney for lands in Millington, Robert Webster for lands in Besicke, John Smyth, William St. Quintin esq., Francis Smyth, Richard Arthur, John Rigden gentleman, Anna Jones, Nicholas Smyth, Edward Smyth, Francis Holmes, Isabella Taylor, Stephen Winter, Margaret Ray widow, William Wride, John Palmer, Edward Cowlam, Margaret Johnson, Gabriel Cole, William Vawser, Robert Milner, William Anlaby, Thomas Smyth, Thomas Darrell, Richard Milner, Edmund Smyth, Roger Bonnett, George Butler esq. for lands in Ellerton.

Item—Edward Smyth—sworn.

Thomas Smyth	}	Sworn.	Stephen Winter	}	Sworn.
Nicholas Smyth			Robert White		
Robert Milner			Brian Turner		
Gabriell Cole			John Brown		
Peter Harp		}	Sworn.		
Christopher Webster					
Nicholas Watson					
Robert Hudson					

Robert Dealtery sworn in the office of Constable.

Stephen Winter Common Parker, sworn.

A few more extracts from rolls of various dates may be worth recording here:—

1640. 'We find Mr. Robert Sothebie in default for not sending his draughts¹ to mend ye hywayes according to ye statute, 3s. 4d.

Item we find in default Gabriel Cole for taking in Robert Tomson as an inmate, 3s. 4d.

Item we amerce Gabriel Cole for his wife bringing home sheves of corne, and could not justifie ye same, 6d.

Item wee amerce Thomas Hudson of Warter for his mayd gathering of woll before 6 of ye clok contrary to a paine, 1s.'

1641. The form of the record of the view of frankpledge and Court of the Lord of the Manor of this date is a good example of many more. The headings are given in the following order:—(1) Manerium de Burnholme. (2) Liberi Tenentes. (3) Firmarii. (4) Resiantes. (5) Homagium. (6) Constabularius. (7) Plebiscitum. (8) Communis Parcarius.

¹ Teams of horses or oxen.

1664. 'We present Thomas Gill,¹ cler. for oversetting ye Common contrary to a Paine; therefore he is amerced 6*s.* 8*d.*'

At this Court Overseers of the Highways are appointed, these being the two Bylawmen.

1672. 'We doe amerce Robert Newlove for rescue of his cattell 3*s.* 4*d.*,' and the same 'for a fould breach, 3*s.* 4*d.*'

'We doe amerce Thomas Smith of Burnby for overstocking our pasture with sheepe, 3*s.* 4*d.*'

'We doe amerce Thomas Plaster of Lownsbrough for eating our stubbles with sheepe, 3*s.* 4*d.*'

'We doe amerce William Stephenson, the Pinder, for not performing his office, 1*s.*'

1673. 'We present Jane Smith for oversetting ye Bratt contrary to a payne layd, 2*s.* 6*d.*'

'George Rigden for his geese goeing into ye Cornefields contrary to a paine layd, 1*s.*'

'John Smith and others for there flock of sheepe not haveing a Bell contrary to a paine layd, 4*d.*'

'John Robson of Warter for keepeing sheepe in Lowning day[le] contrary to a paine layd, 6*s.* 8*d.*'

1674. 'We present William Stephenson for lyeing Hempe in a Pitt neare ye running water as a Comen nuisance, 6*d.*'

'Ralph Sutton of Warter for tethering horses in our fogg contrary to a payne layd, 2*s.*'

'John Fell of Kilnwick for his beasts in our Avaridge contrary to a payne layd, 2*s.*

1676. 'We present Richard Mylner and William Smyth for neglect of their office as Bylawmen, 6*s.* 8*d.*'

'Richard Thompson for his wife caring² Hedingstakes and other Hedwood contrary to a payne laid, 1*s.*'

'Robert Milner for his wife carrying away ash and other wood out of the wood, 1*s.*'

'John Robson and Thomas Wryde seek to be admitted as Tenants of the lord: they are admitted and pay 8*d.* each.'

'John Wood comes to this Court and seeks to be admitted as tenant of the lord for lands of Matthew Wood in Millington: he is admitted and pays 8*d.* fine.'

1711. 'The fee for the oath of fealty is 8*d.*'

For the next fifteen years the business transacted at the Courts was mainly of a formal character, the presentments

¹ The rector of the parish.

² carrying.

being few and far between. Whether this was due to the more law-abiding habit of the community, or whether means were found for settling breaches against manorial custom out of Court does not appear. In the Court record of 1722 there stands the note: 'This is to satisfy ye steward of the Court that the Jury hath taken a view and found nothing amiss.' Judging by this, the people of Nunburnholme must have been at that date a singularly exemplary community!

The Call Roll for 1711 gives a complete list, not only of the free tenants of the Manor and of those who hold at the will of the lord, but also of all the 'resiants' divided, apparently, into two parts, but on what principle we cannot say. As this document contains a complete account of the principal *personnel* of the township as well as of the outside manorial tenants, we append it here *verbatim*.

The call Roll for the Manner of Nunburnholme at the Michās Court, 1711.

Thomas Duke of Leeds for lands in Seaton Ross; Sr Marmaduke Constable Barrt.; Master of the College of St. Martins (Merton College) in Oxford for lands in Bielby in possession of Marmaduke Prickett Esq.; Marmaduke Prickett Esq. for lands in Nunburnholme, ess. mort.; William Draper Esq. for lands in Beswicke, jur.; Heirs of Sir Ralph Ashton, Knt., for lands in Spaldington; Edward Thompson, jur.; Elizabeth Layton, vid., for lands there, jur. ess.; Will Gill, ess.; Hered Willi Whitmoore, Knt.; Elizabeth Smith, vid., for Turner's land, jur.; Christopher Hudson for lands in Millington, ess.; Matthew Wood for lands there. Richard Miller; Mr. ffarrer; Thomas Harper; Thomas Thompson; Robert Mountane Esq. for lands in Thorpe; Sir Richard Obaldeston for lands in Millington; John Beverley; James Hewitt gen. ess.; William Turner; Thomas Harper.

Tenentes ad Voluntatem Dni.

Edward Elstob gen.; Ann Wryde sen. Vid.; Elizabeth Smith; Geo. Atkinson; Eliz. Smith, vid.; Wm. Bissett; Wm. Boothby; Tho. Harper; Jane Cook, vid.; Francis Harper; Rich. Thompson.

Resiants there.

Geo. Hesletine; John Smith sen.; Thos. Stephenson; Wm. Cleveland; Gabriell Coale; John Stephenson; Wm. Todd; Rich. Miller jun.; Robt. Beedall; Ric. Whipp; Edw. Smith; Johes Wilson;

Edw. Smith; Gabl. Cole; Tho. Thompson; Geo. Hesletine; Wm. Johnson; Jno. Adamson; James Smith; Ric. Miller; Robt. Plaxton; Wm. Boothby; Tho. Harper; Wm. Todd; Geo. Atkinson; John Wilson; Wm. Halliday; John Stephenson; Tho. Butler; Robt. Beedle; Wm. Bissett; Mary Smith.

Allowing for repetitions of names, which would represent various tenements in the occupation of the same individual, there would thus be about thirty-five families resident in Nunburnholme in 1711; so that the population would not be far short, if at all, of 200.

The following is the first Court record we have after the Manor had passed into the hands of the Duke of Devonshire:—

Manor of Nunburnholme in the County of York.

To wit the Court Leet and Court Baron of the most Noble William Duke of Devonshire, Lord of the said Manor, holden there on Monday the nineteenth day of October, 1772. Before James Collins the younger, Gentleman, Steward of the said Court. The Jury empannelled and sworn appoint Richard Miller and John Tate Bylawmen for the Township for the year ensuing and they are sworn.

Thomas Foster Constable for Nunburnholme, and he is sworn. Presentments:—The Jury empannelled and sworn present John Adamson for suffering his horse to go into the Town Street of Nunburnholme in the night-time contrary to a pain laid, 2s. 6d.

Pains:—A pain laid that no person shall turn his ass into the Town-street of Nunburnholme in the night-time on pain of paying for every offence two shillings and sixpence.

Thomas Foster.	} Jurors	} Henry Boswell.	
William Hagyar.			John Stephenson.
Jonathan Tate.			William Hagyar junr.
Thomas Rook.			John Adamson.
Richard Miller.			William Rook.
Mr. Hewitt.			Nathaniel Coal.
Marmaduke Vose.			

exd. by James Collins junr.
Steward of the said Court.

From this time onwards the Court appears to have been held with regularity each year or nearly so down to 1834. The forms of procedure being practically identical in each

case, it is not necessary to repeat them. The Bylawmen, Pinder, and Constable were appointed annually and duly sworn.

Occasionally a juror would shirk his duty; thus, for instance, in 1773 the steward presents one James Relph for absconding himself from the Court, being lawfully sworn upon the jury, for which he has to pay 7*s.* 6*d.*—a pretty stiff fine for those days.

At this period most of the offences came under the category of violations against highway regulations. In 1775 six parishioners are fined for laying thorns in the town street; three more for suffering their horses to go in the same at night; and another for breaking the Pinfold. This practice of allowing animals of various kinds to wander in the streets at night must have been an intolerable nuisance, and at times dangerous. The wonder is that even more severe penalties were not inflicted for the offence. In 1783 a pain was laid that 'no person shall keep any old geese between Lady Day and Michaelmas in any year in the Town Street unless the same are bowed: in default to pay 3*s.*' And in the same year a pain was laid that 'no person shall let any tenement to any person unless such person shall bring a certificate upon pain to pay one guinea.'

On October 17, 1785, the jury 'present all persons owing suit and service at this Court not being essoined or excused according to the call one shilling each'.

The straying of geese in the highways continued to be a nuisance, and the fine was increased to 5*s.* for all offences between Lady Day and Michaelmas; by the latter date, no doubt, a goodly number of these birds had been killed for the table.

At the Court held in 1793 it was ordered that 'no person shall turn any sheep into the Town Street, nor any horses, unless the horses are hand-holden or knee-banded, in default of every offence one shilling.' And in the following year a pain was laid that 'no person shall make any foot-path out of their garth-ends into the Wood Lane; in default

to pay 2*s.* 6*d.*' The object of this bylaw would be, no doubt, to prevent people from taking firewood from the Bratt Wood and doing damage to the trees; the garths here referred to would be those lying between the town street and the Bratt, as they are at present. The practice of letting horses stray in the town street must have reached a climax in 1796, for in that year no less than sixty fines were paid for acts of trespass in this particular; one man alone was mulcted fourteen times; but the fine being only 2*d.* for each offence, he evidently found it worth his while to pay the fine, which would be a cheap way of providing for his animal. Four years later, however, the fine was raised to 1*s.* for letting horses or asses go in the lanes between May Day and Martinmas, 'unless the same were knee-banded.'

The Nunburnholme town street and lanes must have presented quite a lively appearance on many a summer day in the early part of the last century, for not only could horses and cattle be turned into them in the daytime without let or hindrance, but also pigs of more than three months old, if wrung; and geese, if 'yoked', to say nothing of sheep; it was only between sunset and sunrise that any restrictions were put upon the free pasturage of the lanes. It was fortunate that motor cars were not invented at that period. Even with ordinary vehicles night travelling must have been attended with danger, not only by reason of the roughness of the ways, but also through straying animals.

In the year 1820 the Court imposed a fine of 5*s.* upon any person laying manure or sticks or any refuse in the town street a fortnight after notice; and 2*s.* 6*d.* upon any person who is observed to ride upon the causeways or footpaths. 'After viewing the several encroachments they direct that Thomas West shall pay 6*d.* per annum as an acknowledgement for the encroachment made by him upon the waste; and Thomas Harrison 1*s.* per annum in respect of his encroachment; the Lord of the Manor to have the privilege of causing the same to be removed next Court day if it shall be deemed necessary.'

The pinder was directed in 1823 to impound all cattle found in the lanes between sunset and sunrise, and to receive a fine of 4*d.* for every head of cattle, except sheep, for which a fee of 6*d.* per dozen had to be paid, and so on in proportion for a less quantity. In 1826 this rule was made to apply in the daytime, unless the animals were 'tented by the owner or his servants'.

The roads at this period must have been in a parlous state, especially in the winter. The following entry in the Court Roll of 1828 shows what the public had to put up with occasionally:—

The materials put upon the road leading to Londesborough being of very large and improper dimensions are presented, and in case they are not very considerably reduced in size in a week Mr. Burnell the surveyor of the highways is fined 30*s.*

The materials referred to would doubtless be large blocks of chalk from the wold pit hard by, and seeing that for the best part of a mile the road is up a steep hill, the journey up or down for those in vehicles must have been dangerous, if not impossible. In 1829 a bylaw was passed to the effect that all disputes with respect to trespass in the lanes were to be referred to the Bylawmen. Again in 1830 the pinder received his instructions as to the discharge of his duties, and particularly as regarded the tending of the stock in the lanes, on the complaint of one of the outgoing Bylawmen, who had evidently some unpleasant duties to perform and probably had to 'pocket' a good deal of abusive language in consequence. Whereupon the pinder promised to take the tending of stock into his own hands.

Although disputes with respect to trespass in the lanes formed the chief part of the business brought before the Manor Court, yet those of a more exciting description occasionally cropped up. For instance, the following is taken from the Court Roll of October 21, 1833:—

The Bailiff of the Court having about three weeks ago been severely bitten by a ferocious mastiff, the property of Francis Vause,

the Steward insisted upon such dog being presented, and the same is laid in pain accordingly, and if the said dog is not kept in future muzzled, a fine of £1 is directed to be enforced for every time it may appear at large unmuzzled after ten days' notice.

William Leak is fined £1 for absenting himself so repeatedly from the Court after having been regularly summoned. 'Francis Vause promises to keep his dog muzzled.'

The following year Timothy Padgett and Benjamin Wilson, wheelwright of Warter, are presented for a trespass committed on Elizabeth Brigham's land by diverting a road thereon and taking down the fence and erecting a gate in a different part thereof without the consent of the Duke of Devonshire's agent, and a penalty of £1 is directed to be levied on the goods and chattels of either of them when they may be found within the Manor.

I have not discovered the record of any Manor Court held between 1834 and 1847. In the latter of these years was held the first Court Leet and Court Baron of George Hudson, into whose hands shortly before this date the Manor had passed. Nothing of any interest transpired during the brief term of his ownership. His steward was Mr. James Richardson.

The Manor passed by purchase to Lord Londesborough in 1850; and on November 2 of that year his first Court was held before his steward, Mr. Edward S. Donner, who was succeeded by Mr. William E. Woodall.

At the Court held October 31, 1853, the jury present that it is desirable to enclose the piece of waste land in front of the Manor House, and that the Lord of the Manor be requested to enclose the same, and to let the ground to the surveyors of the highways.

There are no Court records between 1853 and 1865. In the latter year a Court was held, but there have been none since then. The jury for that year were duly sworn, George Brigham Wilkinson being foreman, and he was also appointed Bailiff. The business was merely of a formal kind. All persons owing suit and service at the Court who

had made default in the attendance that day (May 3) were amerced 8*d.* each.

The Court Rolls taken together appear on the surface unattractive reading. The earlier ones are written in contracted and barbarous Latin, so that he who runs cannot always read, or at least, interpret. A careful study of these and similar documents will, however, generally yield a rich gleaning of information bearing upon the real everyday life of the place concerned, which could not be obtained in any other way.

In our case, the View of Frankpledge and Court Leet were held concurrently with the manorial Court Baron, generally shortly after Michaelmas, but occasionally in April or May. It should be borne in mind that the manor and the township were not generally conterminous, and that the jurisdiction of the Court Leet and View of Frankpledge did not extend beyond the boundaries of the township, while that of the Court Baron had to do with the whole Manor which extended over a much wider area. The Court Leet was the Court of the township, and the Court Baron that of the Manor. By the Survey of the Manor of Nunburnholme made in 1563, it appears that the Lord of the Manor was by the Leet 'entitled to have wayff and straye and other Royalties'. The jurors of the Court Leet were the jurors of the King, and the Homage of the Court Baron were the Homage of the Manor; but in our Court Rolls 'homage' and 'jury' appear to be convertible terms.

At these Courts afferers or bylawmen were chosen and sworn, as also the constable, and the common parker or pinder. The duty of the afferers was to set fines on offenders against the rules and customs of the Court. Occasionally afferers were appointed as well as the bylawmen, but in more recent years the latter only. The name pinder was merely a later designation of the office of parker, the pinfold taking the place of the park. In many cases the fines imposed appear to us in these days very severe. Here, for instance, is a man fined 6*s.* 8*d.* in 1625—a sum

equivalent to, perhaps, 35s. at this time, his offence being for keeping a lamb in some forbidden place, contrary to ancient custom; where the place was does not appear. The fine would have been enough to have bought several lambs at that time. Again, one Richard Milner is mulcted to the same amount 'for cutting of thornes'. The office of bylawman must have been a singularly thankless one, and no wonder that attempts were sometimes made to evade the duties attached to it; but for this there was a remedy, as Richard Mylner and William Smyth discovered on the Court Day in 1676, when they were fined 6s. 8d. 'for neglect of their office as bylawmen'.

It is much to be regretted that none of our Court Rolls have been found of an earlier date than James I's reign. Those of the fourteenth and fifteenth centuries would, if they could be found, throw much light upon many interesting points connected with the village life of those periods. One would like to know, for instance, who owed suit of Court here in those early times. Doubtless there were not then so many who absented themselves without good reason, as was the case afterwards when the land had passed into the hands of wealthier people. It would be absurd to suppose that noblemen and gentry at a distance would put in an appearance at a small and remote manorial court; nevertheless, if they were on the roll their names were always called, and if they did not answer they were amerced; thus, for instance, in 1673 Viscount Latimer, Sir Ralph Monckton, Sir Marmaduke Constable, William Osbaldeston, Esq., John Vavasour, Esq., and Robert Appleton, gentleman, all of whom owed suit at Nunburnholme, were each fined 6s. 8d., 'for nonappearance at Court'; and in the following year the Warden and Scholars of Merton College, Oxford, or, as the Steward persisted in designating that body, simply as 'The Master of Merton Colledge in Oxford', were amerced similarly, for lands in Beilby—a property which the College still possesses.

With regard to those they presented, the Jury or Homage

were no respecters of persons ; frequently one of their own number had to pay for his animals being where they ought not, or for some breach or other of the bylaws—noblemen, knights, esquires, parsons, colleges, yeomen, husbandmen—all were treated alike ; more than once the names of Philip Forde and Thomas Gill, two Rectors of Nunburnholme in the seventeenth century, appear in the presentments, and fines were levied upon them, in one case ‘for his geese going in the ox-pasture’, and the other for his ‘oversetting the Common contrary to a paine’. Frequently too, outsiders from other manors would get into trouble through carelessness, or bits of sharp practice, as for instance when William Harp kept his sheep on Newcote field contrary to a pain laid ; or when Ralph Sutton tethered his horses ‘in our fogg’ ; or when John Fell of Kilnwick was fined 2*s.* for his beasts ‘in our Avaridge’ ; or again when ‘Master’ Sothaby of Burnby on two occasions ‘did injury to our Park’ in some way, which the record does not declare precisely. When times were hard the temptation must have been strong with some of the poorer class to make depredations upon the corn in time of harvest as it stood in the fields in stook. But the community at large had to be protected, and accordingly at the Court held in April, 1640, the jury had to ‘amerce Robert Tomson for his wife gleaning before ye corne be ledd away contrary to a paine’. A somewhat lenient view was taken of the offence, and the fine of 6*d.* was imposed.

The fee payable for taking the oath of fealty and becoming a manorial tenant was 8*d.* towards the end of the seventeenth century. It is evident that all were not admitted as tenants who wished to be. On the Court Roll of 1675 there is a note to the effect that one Thomas Wryde was ‘ill-contrived’, or, as we should say in Yorkshire, ‘turned awkward,’ and said he would ‘be my lord’s tenant in spite’. By the next year he had evidently mended his manners, for on making his petition he was duly admitted, took the oath, and paid his fee.

We have no complete list of the Stewards of our Manor ; the following names, however, occur in the years given :— Thomas Graunge, 1612 ; Thomas Atkinson, gentleman, 1625 ; Thomas Rokeby, Esq., 1664 ; James Atkinson, 1672-4 ; James Danby, gentleman, 1675 ; Nicholas Vary, gentleman, 1678 ; John Colton, gentleman, 1722-3 ; John Nowell, gentleman, 1725-6 ; James Collins, junior, gentleman, 1772-6 ; John Carr, 1800-15 ; Charles Carr (deputy Steward), 1817 ; James Richardson, 1847 ; William Sedgfield Donner, 1850 ; William Edward Woodall, 1853 ; Arthur Iveson the younger, gentleman, 1865.

Coming round as it did but once a year, the Manor Court day in Nunburnholme, as elsewhere, must have been looked forward to with a good deal of interest as a time when old scores had to be paid off, and a general survey taken of village government, new rules made, or old ones modified for the general benefit of the community, according to the needs and circumstances of the times. On the whole, the misdemeanours dealt with in the Court were not more numerous than one might expect ; and, seeing how badly the country was fenced in those days, it is surprising that there was not more damage done by animals straying than appears to have been the case. There never was a time when people would not fall to quarrelling, and sometimes bruise one another's heads ; and offences of that kind, which are now disposed of by Justices of the Peace in petty sessions, were formerly answered for and settled at the Court of the Manor, and for the most part pretty even justice was administered. Indeed, there is a good deal to be said for a parish being its own judge and jury, at least in cases of lesser account, for not only would the facts of each individual case be generally thoroughly known, but likewise the characters of all the parties concerned.

In the annals of our village court of justice I can find no mention made of the 'town' stocks ; and yet they must have been one of the institutions of the place for many generations ; it was the duty of the Lord of the Manor to

provide them, and if he failed to do so or to keep them in repair, he might be proceeded against and fined for his negligence. No vestiges of them remain here, as they do in some places. Neither, again, is any allusion made in the Court Rolls to the appointment of 'ale-tasters', or of the assize of bread and beer such as we find in some manors; probably all the ale that was drunk here in olden days was home-brewed, and therefore, if it was indifferent in quality, the people had no one but themselves to blame. Tea was practically unknown in England much before 1650, and the price was absolutely prohibitive even at a much later period to all except the rich; and even till about the middle of the last century it was used very sparingly by the poor, who would about that time have to give something like sixpence an ounce for it; ale, therefore, was looked upon always as one of the necessaries of life, and it was drunk at almost every meal. Another necessary of life was bread, and seeing that all the corn of the manor had to be ground at the lord's mill, the miller became a person of some importance; and millers being only mortals, and the temptation strong not always to return in good flour exactly what was brought to the mill in corn, even after the miller had retained the 'mouture', or customary proportion for grinding, the consumer had to be on the alert.

The official known in former days as 'Parish' Constable was not appointed by the parish, but by the Manorial Court, and was, therefore, the constable of the Manor, strictly speaking.

The Bailiff or Reeve is scarcely mentioned in our seventeenth-century Rolls; by that time the duties of the office had dwindled to a mere shadow of what they once were. Time was when he had to be acquainted with all the customs of the Manor, and to see that the lord's interest did not suffer loss, omitting nothing, 'even to a mouse-trap'.

It was a matter of no little consequence, with a view to the avoidance of disputes, that the boundaries of the Manor should be known and clearly defined. Hence we find in

Lord Dacre's survey of the Manor of Nunburnholme in 1563 an exact delimitation of it, which is here given *verbatim*. To any one acquainted with the parish it is not difficult to follow the course of the description, from which it appears that in this case the Manor included practically the whole Township. The line of demarcation according to the survey runs thus:—

The Bounds. Beginning at the north-east corner of the Lord's wood¹ of this manor, and to come down westward under the hedge of a close of the demesnes of the late Nunnery of Burnholme called West Trees and [then] close unto the highway from Burnholme to Warter, and then over the same way westward under the hedge and ditch of the lord's close called the Holme unto the lane leading to the common ox pasture and then turn northward under the hedges and ditches of the said late nunnery next the common ox pasture of Burnholme unto the mill of the same Nunnery, and then forth north-eastward as the beck leadeth, parting the Nunnery and Burnholme unto a close of the late monastery called Stowflat, and then north-eastward as the beck leadeth, parting Warter and Burnholme field unto a mear balk called Malkingthorn; and then turn westward as the mear leadeth, parting a furlong of Burnholme, called Mettells, and Warter field unto the mear balk on the far side of the same way next the furlong of Burnholme called Oxlands; and then turn north-eastward as the same mear balk leadeth unto the hither side of a dale called Milnes' Dale; and then turn south-eastward by the lands' ends next the headland of Warter field unto the north-east corner of Oxlands furlong; and then turn southwards by the lands' ends of the same furlong, and also upon the mear balk and ditch parting Sundlands furlong and Warter field and the King's highway called Scarborough way; and then over the way southward by Loningdale furlong next Warter field unto Londesborough field; and then turn south-westward as the land of the said Loningdale furlong leadeth unto the mear balk, and then south-westward as the balk leadeth next Londesborough field unto the Bircherland furlong, and so south-westward as the mear balk leadeth next that furlong and Botterells furlong unto a certain way; and turn south-westward as the same way leadeth to the corner of Burnby field; and then turn westward as the mear balk leadeth next Burnby field; and then turn north-westward by the land end of a furlong of Burnholme called the

¹ This starting-point would be immediately opposite to where the manor house now stands.

furlong against Burnby field unto a furlong called Low Wawde Sike ; and then turn westward by the same land end by the through land of Estgates furlong next Burnby field unto the corner of a furlong called Hill Flat ; and then turn southward by the land end of the said Hill Flat next the south-east corner of the farthest land of the same ; and then turn westward by the same land unto the hill brow of the common horse pasture next Burnby field ; and then turn southward as the brow leadeth and as the land end leadeth of a furlong called Under-the-Hill unto the farthest land of that furlong ; and then turn westward by the same land side unto Burnby field at the same land end ; and then turn the breadth of a land northward ; and then turn down the mear balk westward unto the beck side, and over the beck ; and then northward by the ditch parting Burnby field and Nottehills furlong by Gaskin's close and by a land end of Low field next Burnby field unto the mear balk at the south-west corner of the said Low field next Kilwyke field ; and then north-eastward as the same mear balk leadeth parting the said Low field and Kilwyke field unto the syke at the foot of Chopping, and so north-eastward still as the syke leadeth against the hill next Chopping unto the north-west corner of the said Chopping unto a mear balk parting Kilwyke field and the nether furlong and upper furlong of the North Wawde ; and then turn north-eastward as the balk and land end leadeth to the corner of a pasture hedge called Hundike ; and then turn south-east by the hedge of the pasture to the next corner of the same, and then turn northward by the hedge of the same unto the newke¹ of a close of the late Monastery of Burnholme called the West Trees and down by the same hedge to the lord's wood where this boulder began.

It is much to be regretted that the earlier Court Rolls of the Nunburnholme Manor cannot be discovered ; no single class of documents throws greater light upon parochial history than do these records. In some parishes they are fairly complete from the fourteenth century downward, and are full of information which could not be obtained from any other source. Possibly the day may come when more of these early documents pertaining to our own manor may be brought to light to tell us something of the local government of our parish in the Middle Ages.

¹ The corner.



THE PARISH CHURCH, FROM THE SOUTH-EAST

CHAPTER III

THE CHURCH AND BENEFICE

THERE is, as we have already stated, no mention in the Domesday Survey of priest or church in Nunburnholme ; it is, however, not unlikely there may have been both in Anglo-Saxon days, though it is practically certain there was no church in use at the date of the Survey (1086), for the whole township had been wasted, and the church, if one had previously existed, probably burnt or ruined. If a church stood here in pre-Norman times it would have been a very humble structure, built somewhat after the manner of the cottages of the Middle Ages, the walls consisting chiefly of timber and chalk or mud, and the roof of thatch ; even the church in which Edwin, the first Christian King of Northumbria, was baptized at York was said to have been a wooden structure with unglazed windows. That there was a consecrated site in Nunburnholme long before even the oldest part of the present church was built we may rest assured, else it would be impossible to account for the existence in our churchyard of the remains of what was once a pre-Norman Cross ; and that sacred site would be on or close to the site of the present church. Whether a parish, that is to say an area committed to the charge of a priest having the cure of souls within that area, had been formed at the time when the cross was raised here is doubtful, but it is certain that the building of churches was closely connected with the formation of parishes, and that what is now known as the parochial system came into existence very gradually. The system would begin in the larger towns, and by degrees be extended to the smaller places according to requirements and endowments. Before the

church was built in Nunburnholme and the parish formed, there were other territorial divisions which concerned the township; these were the Trithing, the Hundred, and the Wapentake. The Wapentakes are only found in the Danish districts of England, and are of later date than the old Hundreds, which consisted of 100 hides, and were the unit of taxation for the military defence of the kingdom, as the Wapentakes were for naval defence. The township of Burnholme formed part of the old hundred of Warter, and of the later wapentake of Harthill. These were purely civil divisions of territory, though in later times the name Harthill was adopted for ecclesiastical purposes, and gave the title to the Rural Deanery in which Nunburnholme was situated.

At what date the first church of Nunburnholme was built there is no record to show; but whenever it was, the parish could not exist until the church was built or provided for; and by whomsoever it was built, it is practically certain that the owner of the manor for the time being would be concerned in the building of it, as well as the Archbishop of York, in whose diocese the township was. The church itself would be of no use without a priest to serve it, and a priest could not exist without some provision being made for his maintenance, and the only available person to provide for such maintenance was, generally speaking, the owner of the manor, and the only way at his disposal for doing so was by setting apart tithes of the produce of the land, or land itself, or both for that particular purpose; and this was a purely voluntary act on his part; that voluntary act, moreover, could not take effect without ecclesiastical sanction and authority, for it was necessary for the priests, whether in the towns or in the country places, to be under ecclesiastical rule and discipline. The State had nothing to do with the building and endowing of churches and the formation of parishes in Anglo-Saxon days; in their origin they were purely voluntary and ecclesiastical. There was an English Church generations before a Kingdom of England

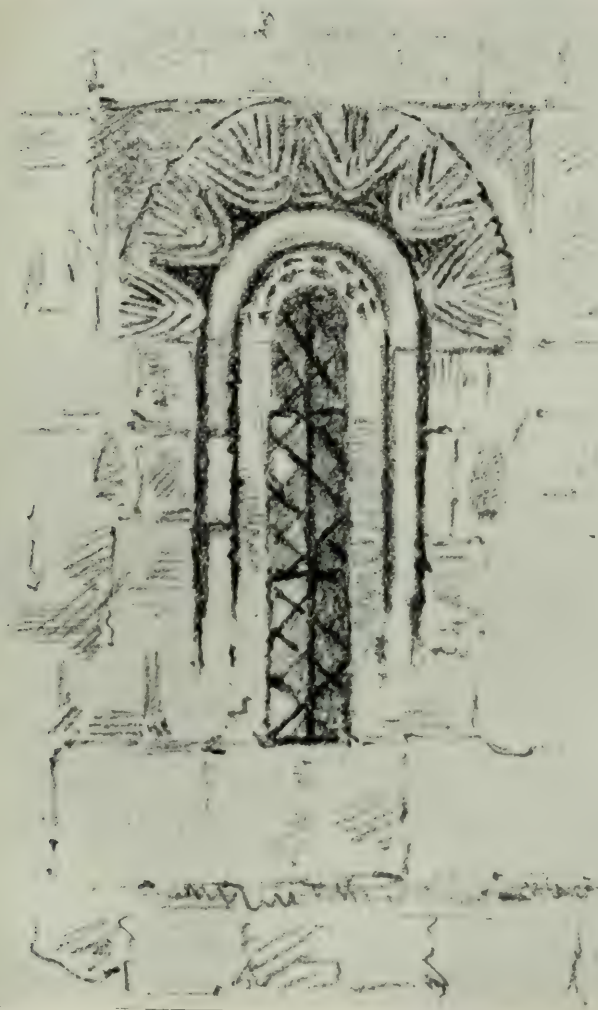
existed even in name, to say nothing of Parliament, which was an institution of much later origin. The bishops, likely enough, would induce the lords of the soil to build and endow churches, and in return laymen had the privilege of nominating the parson for the bishop's approval. The people themselves could not endow churches, inasmuch as they were serfs and had nothing to give. The tithes, therefore, of our old English churches are not taxes, as some ignorantly suppose, for there was no authority that could make the tax; the King could not impose such a tax; all he could do in this connexion in later times was to enforce payment of tithe when due. No statute has ever been passed creating this charge, though it has been found necessary to regulate and enforce the obligation as one already incurred. Our Church, as an institution, is the same to-day as it was at the time of the Norman Conquest. The rector's freehold is the oldest in the parish, older even than Parliament or the Monarchy. Thus we find in Anglo-Saxon times that the priest was paid for his services like other people. He had the produce of every tenth or twelfth acre in the common field, and sometimes also certain oxgangs in the same. The laws of Ethelred and Egbert ordained that every Christian man shall pay his tithe justly 'as the plough traverses the tenth acre'. Ultimately, when the land came to be held separately, these tenth strips became the parson's freehold, and he had to till them with his own oxen; and thus it continued in principle until the enclosure Act was passed in the middle of the eighteenth century, when the open field system came to an end in this township.

The parish church of Nunburnholme as it is now seen is of great antiquity. It stands at the extreme west end of the village on the south side of the road leading to Hayton and close thereto. It consists of a western tower, an aisleless nave, and chancel. This was the original plan of the fabric—a type similar to that of many of the Wold churches, though several, as at Huggate, Wetwang, and Fridaythorpe, have had aisles added to the nave at a later period.

The dimensions of the building are:—*Nave*, length, 34 feet; width, 16 feet. *Chancel*, length, 30 feet; width, 13 feet 9 inches, inside measurement. *Tower*, length, 12 feet 6 inches; width, 14 feet 9 inches. The walls of the nave and chancel are about 2 feet 9 inches thick, and those of the tower about 3 feet.

Of the Norman church the nave walls and tower arch together with a small window remain: the capitals of the tower arch (north pier) are cushion; those of the south pier cushion, with angle knobs. The arch, which is a fine example of Norman work, has great soffit rolls, with zigzag and grotesque heads in label. There is star diaper work on some few stones on the north side of the arch. There is a peculiar Norman window on the north side of the nave; previously to the restoration in 1873 this window was in the west wall of the tower; it was removed to its present position in order that a new and larger window might be inserted in the tower so as to give more light to the nave. The small Norman window is a narrow light with square jambs and sunk rolls beyond, continued round the arch, with sunk zigzag round the arch outside the roll. The semi-circular arch is of one stone. The width of the window opening is 6 in., and the height 3 ft. 6 in. This, as well as the large western arch, probably dates from 1100 to 1125.

The north circular-headed door of the nave is, apparently, a transitional insertion, but it certainly dates from about the Norman period. The door is now blocked up, and has probably been in that state for centuries. What the arrangement of the doors originally was there is nothing to show. If there was ever a Norman south door it is difficult to understand for what purpose the north door was used. The early English priests' door on the south side of the chancel was evidently inserted when the chancel was rebuilt or enlarged in the thirteenth century. The present south porch was built in 1873, and took the place of a tumble-down eighteenth-century porch roofed with pantiles.



SMALL NORMAN WINDOW

The chancel, which is nearly of the same dimensions as the nave, is well proportioned, and has an imposing effect for so small a church. It is highly probable that the original Norman church had an eastern apse, or small chancel, which was removed about 1200 or a little later, when the present chancel was built, which would be lighted with windows similar in character to the present lancet window on the south side. This window has a peculiar shouldered head inside, a feature which occurs in other churches in the neighbourhood, for instance at Goodmanham. There would probably have been three lancet windows on the south side of the chancel, and a triplet at the east end. The present decorated curvilinear windows were inserted about 1330, in order to give more light to the chancel and altar. The contrast between the light in the chancel and nave must have been great. The east window has curvilinear reticulated tracery. The south windows of the chancel and that of the nave, together with that on the north side of the chancel, are curvilinear square-headed.

Below the lancet window on the south side of the chancel is a low-side window, with door or shutter, which covers the whole height of the window, and opens internally; externally the window has a trefoiled head. Windows of this description, though not rare, are sufficiently uncommon to be interesting. There are fifteen of them in the East Riding. For what purpose they were first intended is a point of much dispute. Sometimes, though without much reason, apparently, they have been called leper's windows. Other suggestions as to their use have been made, namely for confessionals, for the ringing of a hand-bell, for the exposure of a protected light, and even for ventilation.

The present altar took the place of one of very unsuitable character in 1873.

There is an early English piscina with trefoiled head on the south side of the chancel, with its original drain; also a square aumbry on the north side, a little to the west of which is a recess which looks like a founder's tomb,

but without trace of there having ever been any figure under it. It may very likely have been used as an Easter sepulchre.

The font, which is in good preservation, is evidently one of an early period, probably thirteenth century, the outside edges being bevelled and the corners cut. It is square in shape; the sides appear to have been rechiselled at a comparatively recent date. On its north side are the remains of the old pre-Reformation lock hold-fast, the lock itself having long since disappeared. It has a modern flat cover, and was fixed on a modern base in its present position near the south door at the restoration in 1873. Its dimensions are:—Height (including base) 2 ft. 9½ in., the base being 8½ in. Width 2 ft. 5 in.

The present west tower was rebuilt from the foundations in 1902 as a memorial to Francis Orpen Morris, the late rector. The tower, if such it could be called, which preceded it was of much smaller dimensions and of comparatively modern construction; the upper portion had fallen into decay and had been pulled down, and what remained of the lower part was roofed in barn-like fashion and covered with pantiles so that the ridge was about two feet lower than that of the nave. It was intended that the new tower should be somewhat smaller than it is, but in making preliminary excavations, the foundations of the original Norman tower were discovered, and it was decided to build exactly on the old lines, which was accordingly done. An excellent foundation of gravel was obtained about four feet below the surface. Instead of concrete the Norman masons had used as foundations hard Wold chalk blocks which they bound together with clay. This tower had evidently fallen into decay, and the late one raised from the old materials, probably about 200 years ago, which in turn had become dilapidated. The old Norman stones of the original tower were, as far as possible, worked into the present one.

The materials used in the building of the church are

various; in the walls of the nave Wold chalk or 'clunch' was considerably used, also stone from East Acklam, especially in the south wall of the chancel. The stone of which the new tower is mainly built was brought from Weldon in Northamptonshire, the foundations being of solid concrete and brick. With the exception of the foundations of the original Norman tower, but little of interest was discovered in the course of excavation for the restoration of 1902. Fragments of what had evidently been part of the old glazing of the windows were picked up; also the remains of a pewter chalice and paten which had been buried with a priest, doubtless a former rector, close to the south wall of the tower. The date of the interment might be thirteenth or fourteenth century.

The modern ascription or dedication of the church is that of St. James. This, it would seem, was not its original dedication, and it is by no means uncommon for the ascriptions of churches in England to have become changed in post-Reformation days, and this, often through ignorance or carelessness. The true dedications are generally to be found in pre-Reformation wills, and there is evidence of this kind in the case of Nunburnholme Church; for in the will of one Adam Smythson of Thorpe-le-Street in the parish of Nunburnholme, who died January 20, 1536, the testator, after commending his soul to God in the usual form, directs that his body shall be buried 'in the churchyard of All Hallowes, Burnham'; and he bequeaths 4*d.* to the High Altar for his forgotten tithes; and after several legacies to various members of his family leaves 6*s.* 8*d.* to Hayton Church; 3*s.* 4*d.* to the chapel of Thorpe, 1*s.* to Sainte Margaret light, and makes provision for half a trentall of Masses to be said for his soul. His will was proved at York on February 1 following.

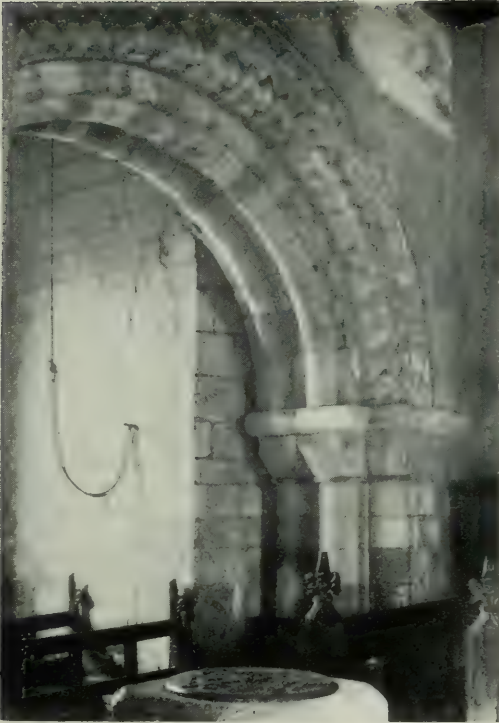
From this it is clear that our church at Nunburnholme in 1536 was known as All Hallows. On the other hand it may be mentioned that Ecton's *Thesaurus* (1742) and Bacon's *Liber Regis* both give the dedication as that of

St. James. Thus, in default of further evidence, we must leave the question of dedication unsolved.

There can be no doubt that when the decorated windows were inserted they were filled with beautiful stained glass of the York early fourteenth-century school. Fragments of this glass may still be seen in two windows; those in the lancet window were found in a precarious state scattered about in other of the windows, and were therefore collected and placed by my predecessor where they now are for safety about fifty years ago. The bits in the upper lights of the window in the south side of the nave are clearly *in situ*; the coat of arms there represented in such exquisite colouring is that of the first line of the de Greystokes, who formerly owned the Manor of Nunburnholme. The coat is blazoned gules three cushions (or sometimes, as in this case, drawn as lozenges) argent. The later race of Greystocks bore Barry of six argent and six azure, three chaplets of roses proper, and inherited all the estates of the former race and also those of the De Merlays.

The coat of arms in the middle of the lancet window is that of Salvayn or Salvin, an East Riding family of great antiquity; this coat is blazoned argent on a chief sable, two mullets of six points or. This family were subtenants of the Greystocks, and in later years were connected with them by marriage. In the thirteenth century Sir Gerard Salvin held under Lord Robert de Greystock three carucates of land in Thorpe-le-Street of the fee of St. Mary in York.

Prior to the restoration of the nave and chancel in 1873 the church presented a dilapidated appearance. Till 1854 the ivy had been suffered to cover a portion of the chancel, including the east window, and considerable damage had been done to the masonry in consequence. The roof of the nave was flat and much decayed, dating probably from the sixteenth century; it was covered with lead. There was no chancel arch, and the chancel itself had a shed-roof of mean description covered with pantiles; the seating and



NORMAN TOWER ARCH

(Showing a portion of the late Tower wall)

fittings were also very poor and unsightly. Underneath the whitewash of the walls at the east end of the chancel were traces of texts of Scripture and other devices painted upon the walls, apparently of about Elizabethan date, but they were not capable of restoration, nor worthy of preservation.

The architect employed in this restoration was Mr. George Gilbert Scott, junior, of London, the builder being Mr. Grant of Pocklington.

It was during this restoration that the discovery was made of the pre-Norman cross-shaft, to which further allusion will shortly be made.

The restoration was completed early in 1873, and the church re-opened on April 18 of that year by the Archbishop of York, about twenty of the clergy of the district taking part in the opening ceremony. The cost of the restoration was about £1,000, of which sum Lord Muncaster contributed £400, the Rector's family and friends £328, the rest being given by Lord Londesborough and the parishioners. The tower was left untouched for lack of funds, and was not rebuilt until 1902, as mentioned above. The cost of the new tower was £1,175.

There are no traces of any brasses in the church, and there have been but few monumental slabs, although there have been several interments of rectors and others; among the former may be mentioned William Braithwaite, Jeremiah Farrer, and Thomas Willan. The only monument to a former incumbent in the churchyard is that of Francis Orpen Morris, who was Rector 1854-93, and was buried near his wife, Anne Morris, who predeceased him, close to the south wall of the nave.

The bells were originally three in number; at least such was the number in 1552, according to the inventory of church goods made in that year; these had been reduced to two before 1775, as appears in the rectorial terrier of that year. Doubtless the three mentioned in 1552 would be small pre-Reformation bells. One of the bells which was in

use till 1903 was cast in 1717 and bore the following inscription:—DEO GLORIA 1717. THO. HARPER, WARDEN. Below was the name of the founder, E. SELLER¹ EBOR. There were two ornamental bands round this bell. The other and smaller bell, which was long and wineglass-shaped, bore no inscription or ornament of any kind. This was probably one of the three old bells, and it is by no means unlikely that one, if not both of the others, got cracked by rough usage in later years; hence their recasting or replacement by a new bell in 1717. These two little bells hung in the old belfry until its demolition in 1902 to make way for the new tower. They were suspended on a rough frame on which was cut '1816 F. V.'; this was evidently the work of Francis Vause, the village carpenter of that date, of whom more will be said later. When the existing tower was approaching completion a new iron bell-frame, intended for a peal of six bells, was given to the church by the present rector. Of this peal only the tenor and treble bells had been supplied at the opening of the tower; the former weighing 12 cwt. 1 qr. 5 lbs. is dedicated to Our Lord, and was given by Mrs. Rose Turle of St. Albans; it bears the following inscription:—

HANC . TIBI . CAMPANAM . SALVATOR . CHRISTE . DICAMUS.
A. D. MCMII.

The treble bell, which is dedicated to St. Francis, weighs 3 cwt. 3 qrs. 1 lb.; it was presented to the church in memory of the late rector, who died February 10, 1893, by Canon H. E. Nolloth, the vicar of Beverley Minster; it is dedicated to St. Francis, and is thus inscribed:—

S . FRANCISCI . CAMPANA .
USQUE . TUOS . IMITABOR . AVES . FRANCISCE . CANENDO.
A. D. MCMII.

These bells, together with the bell-frame, were made by

¹ This was Edward Seller, a well-known bell-founder of York at the end of the seventeenth and beginning of the eighteenth centuries.

Messrs. John Taylor & Co., the well-known bell-founders of Loughborough.

In the present year (1907) the second and third have been added. The former, weighing 4 cwt. 1 qr. 6 lbs., is dedicated to St. Michael and All Angels, and was given to the church by the present rector in memory of his mother, who died in 1877. It bears this inscription:—

S . MICH . ET . OMN . ANGL . CMPNA.

IN . MEM . ANNE . MORRIS.

A. D. 1907.

The third bell weighs 5 cwt. 0 qrs. 17 lbs. It is dedicated to St. James, and was given to the church by the parishioners and others, the cost being £65, towards which the metal of the two old bells contributed. This bell has the following inscription:—

SCI . IACOBI . CMPNA.

AERE . MEO . RESTO . SED . VOCE . ENITAR . AD . ASTRA.

A. D. 1907.

It is hoped that the fourth and fifth bells may be added in course of time.

The tower was opened and the treble and tenor bells dedicated by the Archbishop of York on April 24, 1903.

Although something has been done to reclaim our ancient parish church from the dilapidated state to which it was reduced about the middle of the last century, it cannot even now present to the eye an appearance for beauty at all comparable to what it must have been in the early part of the fourteenth century, when its windows would be filled with stained glass of the richest and choicest kind, and all its fittings and furniture would be ornate and beautiful; that it had a rood screen is certain, and doubtless it would be a carved oak one; the chancel was probably also furnished with canopied sedilia. None of these things now remain.

From the use of the term 'High' Altar in the will of Adam Smythson referred to above, it would seem that there was more than one altar in Nunburnholme Church at that

time. Indeed, independently of evidence of this kind, it is certain that there were three altars, as was the case anciently in every church, and in the larger churches there were commonly more than three. In a church like ours, consisting of chancel and nave only, one was put up in the chancel and called the high or chief altar, and the others were placed in the corners of the nave, and therefore immediately under the rood screen. These two nave altars would of necessity have to be of small dimensions, probably about 4 feet 6 inches long and 2 feet wide. One of them would be the altar of Our Lady, the other that of St. John. Above or near the altar of Our Lady would be a figure or representation of the Blessed Virgin; and this would explain the desire expressed by John Tonge in his will made in 1521, that he might be buried in Nunburnholme Church 'before Our Lady'. Even the smallest churches always had three altars; and no church was hallowed unless it had them.

It is commonly supposed that all the loss and desecration which the Church suffered in bygone years must be put down to Puritans of the Commonwealth period; it is true that Oliver Cromwell was no respecter of churches, and much ruthless destruction of Church architecture and furniture was wrought by him and his men, but quite as great, if not greater loss was suffered before and after that period, on the one hand by the robbery and spoliation of Church goods, perpetrated in the middle of the sixteenth century, and on the other by the woeful carelessness and neglect at the end of the eighteenth and beginning of the nineteenth centuries.

We gain some little information as to the plate, vestments, and other goods belonging to the various churches by the inventories of Church goods that were made in 1552. The inventories were taken under commissions addressed to all shires of England to take into the King's hands such Church plate as remained, to be employed into his use. These records have been preserved for most of the parishes in

this neighbourhood. Thus under the head of Burneholme we read :—

This bill indented made the xxiiijth daie of August, 6 Edward VI, betwixt William Babthorpe, Robert Constable, Rauff Ellekare, Knyghtes, and John Eglesfield, Esquier, commissioners, and Robert Awlebie, curate there, X̄pofer Smyth, Nicholas Cooke, churchwardens, William Hesselwood, Richard Smyth, inhabitants of the same parishe.

Imprimis, one challes of silver, ungilt. Item, one vestment of greine sattene. Item, one cope of lynning clothe, painted. Item, iij belles in the stepill. Item, one table clothe, one hand bell. Item, one Albe.

In another inventory of the same date, but practically illegible, the name of John Wynde appears. There is mention of a silver chalice, two cruets, two albs, a handbell, and two corporax cases, and one cope in the hands of Robert Dawtre.

It is probable that this inventory had to do with the parish of Nunburnholme, and if so it could only refer to the Chapelry of Thorpe-le-Street. The family of Dawtre or Daltry was resident here in the early part of the seventeenth century, the name occurring in our registers.

The chalice mentioned in the inventory of 1552 would doubtless be of pre-Reformation date, and it probably continued in use till 1772, the date of our existing oldest chalice, which weighs 7 oz. 12 dwts. and stands 7½ in. high, the bowl being 3¼ in. in diameter ; it bears the inscription :— ‘ Hen : Bursell, Churchwarden, Nunburnholm, 1772.’ The chalice now in use is 6 in. high, weighs 7 oz. 18 dwts.; and bears the inscription **JHS** in Old English characters. This forms part of a set of altar plate, the other pieces being paten, flagon, and spoon, all of silver ; these are kept in an oak chest which bears the inscription on a brass plate : ‘ Given to the Church of St. James, Nunburnholme, by Mary Cornelia Morris ; Whit Sunday, 1868.’ There is also a brass alms basin, inscribed, ‘ Blessed be the man that provideth for the sick and needy ; the Lord shall deliver him in the hour of trouble.’ Also a carved oak

plate for collecting the alms, with the inscription, 'Lay up for yourselves treasures in Heaven.'

The tower, nave, and part of the chancel are paved with flags, and the sanctuary with Minton's encaustic tiles. There is no step under the chancel arch, which was added in 1873; further east, however, the altar is approached by two steps which give it a seemly elevation.

In 1897 the glazing of the east window was found to be defective; the whole of the glass was then removed and repairs effected at a cost of about £60.

When so many beautiful old churches a generation or so ago were ruined, architecturally, through what went by the name of 'restoration', we must be thankful that our own was in good hands, and not a stone was removed that could hold its place effectively. We thus have a building which, though small, possesses some interesting types of architecture of the Norman, Early English, and Decorated periods, and if we combine with these the remains of our ancient churchyard cross and our twentieth-century tower, we have a church history written in stone extending over something like a thousand years, which speaks to us in a way that nothing else does or is ever likely again to speak; much has gone, no doubt, irretrievably, but that should make us treasure so much the more that which remains, and hand it on unimpaired to those who may come after us.

Standing in Nunburnholme Churchyard, and more ancient and interesting even than the church itself, are the remains of what was once a pre-Norman cross. The venerable relics, which consist of two of the original three sections of a richly ornamented cross-shaft, date from the Viking period, between A. D. 900 and 1000. The missing section is the middle one; the cross itself which surmounted the shaft is also gone. The history of the discovery of these two sculptured blocks of stone, which, considering their antiquity, are in an excellent state of preservation, is soon told. Before the restoration of the nave and chancel in 1873 there stood a very dilapidated south porch; and, built into the east

PRE-NORMAN CROSS-SHAFT



NORTH FACE



EAST FACE

wall of this porch, was the upper section of the cross, one face of which was always exposed to view; but no steps were taken to remove it for examination until the porch was pulled down, when it was discovered that the stone was elaborately and curiously carved on each of its four sides. As the work of restoration proceeded, the second section of the cross, carved similarly to the other, was discovered embedded close to, if not actually in the south wall of the nave. It is highly probable that the remaining portion of the shaft, as well as the head of the cross itself, are close by, underground, or in the wall of the church. It was hoped that these might have been found when the new tower was built; unfortunately this hope was not realized. The two blocks had been placed a few years previously to this on a new base in the position they now occupy, close to the south-west corner of the tower. The two sections are about of equal length, and the shaft as it now stands measures 5 ft. high, by 1 ft. 2 in. by 1 ft. at the bottom, and 11 in. by 10½ in. at the top.

Various opinions have been given by antiquaries as to the interpretation of the curious carvings. No one, however, is entitled to speak with greater authority on such a subject than the late Mr. Romilly Allen, the learned editor of the *Reliquary*, who, in company with the present writer, made a careful and minute examination of the stones in October, 1900. To him I am indebted for the description which follows:—

North Face. At the top of the shaft two spiral ornaments and a pair of arms with the hands grasping the semi-circular head of the panel below. In the upper panel a figure with a remarkable head-dress and a rectangular breastplate studded with jewels (?). The ends of the head-dress come down through or behind the breastplate, and are held in the two hands in front of the body. In the lower panel a large draped figure holding a cup (?) in the right hand, above which on the breast is a rectangular object, perhaps intended for a book. The two bare feet protrude below the bottom of the dress, and there are two small figures, one on each side. The figure on the left is in a sitting position, and holds a circular object in the

right hand; and the figure on the right seems to be falling backwards off a chair.

South Face. At the top of the shaft two spiral ornaments and a pair of arms with the hands grasping the semi-circular top of a small panel, containing a beast with its head bent right back and its jaws open. In the second panel a draped figure with a book(?) on the breast, and a peculiar nimbus round the head, terminating at each side in little spiral curls. In the bottom panels, two beasts with their tails and bodies interlaced. The beasts are placed one above the other, and the upper one has a spiral where the foreleg joins the body, a feature often seen on the Kelto-Scandinavian crosses of the Isle of Man.

East Face. At the top of the shaft a hand-grasping device similar to those on the north and south faces. In the upper panel a warrior seated on a stool, holding a sword of the Viking period in his left hand, and with his right hand shown palm outwards, in a very awkward position, just below the chin. In the lower panel a large seated figure with a bird perched on each shoulder, and with two smaller figures below grasping the lower parts of the dress on each side. The hands of the larger figure are resting on the bare heads of the two smaller figures.

West Face. In a small panel at the top of the shaft a pair of birds placed symmetrically facing each other. In the second panel the Virgin and Child. The Virgin has the same peculiar nimbus round the head which occurs in the south face of the shaft, and the Infant Saviour holds a book in the left hand. In the bottom panel a seated figure holding a book, or perhaps a harp, in the left hand; and below, a centaur with a small round object like a human head slung over the right shoulder by means of a wide strap which terminates in a spiral curl. It is not clear whether this is the head of a baby centaur being carried on its parent's back, or the detached human head of a victim killed by the centaur.

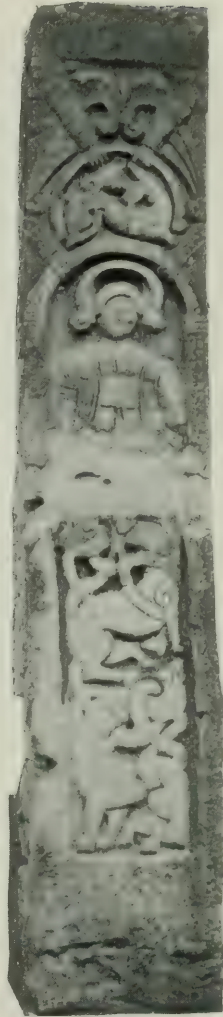
On the general design of the work Mr. Romilly Allen observes:—

The first thing which strikes any one accustomed to the art of the pre-Norman period when looking at the Nunburnholme Cross-shaft is the intensely Scandinavian character of its decoration, as shown more especially by the shape of the hilt of the Viking sword on the east face, the use of the hand-grasping motive, and the general treatment of the animal forms. As these features have an important bearing on the age of the monument, it may perhaps be as well to explain rather more fully in what way Scandinavian influence may be detected.

PRE-NORMAN CROSS-SHAFT



WEST FACE



SOUTH FACE

The most remarkable feature in the design of the Nunburnholme cross-shaft occurs at the top of the north, south, and east faces, where two human arms encased in a coat-sleeve will be seen sloping at an angle of 45 degrees from each of the two upper corners, so that the hands grasp the arched top of the panel and appear to hold it suspended. . . . The origin of this particular hand-grasping feature is to be sought in Scandinavia, where its evolution can be clearly traced on the ornamentation of the Gotlandic brooches of the later Iron Age. Mr. Allen then proceeds to show how this hand-grasping design became the leading feature of this particular style of decoration, and points out how this is fully explained by Dr. Hans Hildebrand in his treatise on *The Industrial Arts of Scandinavia*. In this work (pp. 49 and 50) he states that the ancient Scandinavians, although highly skilled in technical respects, were no proficient in higher art. They were not able to draw animals from nature, but reproduced them from copies; and in going back to some of the earliest representations the astonishing discovery is made that the animal whose shape has given origin to the fantastic and varying world of ornamental animals of the earlier Iron Age is completely foreign to Scandinavia, as well as to the actual climate of Europe. It is the lion *couchant*, so often appearing in Roman art, which has been adopted by the Teutonic tribes, even in the far north, and remodelled after the exigencies of their taste. Thus, in course of years, and after reproductions again and again repeated, the original form of the animal became more distorted and debased, until, as Mr. Allen expresses it, 'the Scandinavian zoö-morphic decoration became an absolutely meaningless jumble of bodies, limbs, and heads of beasts, out of which it would be quite impossible to reconstruct a complete quadruped.'

And the same learned authority goes on to say that the interesting point in this connexion is this:—

It is a well-known principle in the evolution of new forms in decorative art by the process of successive copying, that some parts of the design copied, being more essential or more prominent, have a tendency to survive, while other features, which are less important, eventually disappear altogether. . . . (thus) the paws of the Roman lion, although sometimes slightly modified in shape, can be clearly recognized in all the Scandinavian zoö-morphic ornaments, no matter how degraded the general forms of the animals may have become by copying and recopying over and over again. Well, at some time during the evolution of the more complex Scandinavian zoö-morphs from the Roman lion, where several animals were crowded into a small space, the paws of some of them were made to overlap either

the borders of the design or the limbs of some of the other animals. Thus the idea that the paw was grasping the border or the limb appears to have been suggested in the first instance, and it soon influenced the style of art to such an extent that every limb was arranged so as to be grasped by every paw. . . . The greatest transformation is the turning of the quadruped into a biped, and the substitution of human hands for the beast's paws. Thus, after a long process of evolution, we get to the hand-grasping motive which is so prominent a feature in the Nunburnholme cross-shaft, and which has been traced through all its stages from the lion *couchant* of Roman art.

The other specially Scandinavian feature to be noticed on the Nunburnholme cross-shaft are the Viking sword on the east face and the beast on the south face, with the spiral where the foreleg joins the body, a method of treatment common on the Manks crosses.

The only obviously Scriptural subject on the Nunburnholme monument is the Virgin and Child. The points to be noticed about the representation are the peculiar shape of the nimbus, with curls at each side, and the peculiar raised frame round the book held in the hand of the Infant Saviour. The rectangular object on the front of the dress of the figure on the west face might be taken for Aaron's breastplate (Exod. xviii. 15 to 21), but it is not square, as specified in the Bible, and the head-dress appears to be that of a nun rather than of a priest.

The large enthroned figure with the two smaller figures grasping the hem of His garment at the bottom of the east face has its counterpart on the cross-shaft at Halton, Lancashire. The birds perched on each shoulder probably signify inspiration by the Holy Spirit, symbolized by the Dove.

The centaur on the west face is not an altogether unusual subject to find on a pre-Norman cross. There are other instances at Aycliffe, co. Durham; Aberlemno and Glamis, Forfarshire; Meigle, Perthshire; and at Monasterboice and Kells, in Ireland. . . . The centaur was borrowed from classical art and adapted to Christian purposes, but it is not possible to say in any particular instance exactly what it is intended to symbolize, because several meanings were attached to it, some of them contradicting the others. . . . We see that the centaur was associated in the minds of the ecclesiastical art workers of the middle ages with the destruction of Babylon, with desert places, with pagan gods, which were looked upon as devils by both the Jews and the Christians, with satyrs, syrens, dragons, owls, and doleful creatures!¹

¹ For Mr. Romilly Allen's paper in full the reader is referred to *The Reliquary and Illustrated Archaeologist* for April, 1901.

We may consider ourselves fortunate in possessing this unique relic of early Christianity in East Yorkshire, and it is worthy of careful preservation. The stone of which it is made is of a hard gritty nature, and has evidently been brought from a distance. There is nothing in the design by which any particular date can be assigned to it, nor for what purpose it was originally brought here. We can, however, certainly say that it is about a thousand years old. It may have been a churchyard cross long before the present church was built, at a time when the church of the Dano-Saxon inhabitants was a small rude wooden building; or it may have been a preaching cross before a permanent church of any kind was built in this place. If this were so, Burnholme would be visited from time to time by monks or priests from some neighbouring early Christian settlement, possibly from Goodmanham, Beverley, or York, and under the shadow of the cross they would have instructed the unlettered inhabitants of our valley in the vital principles of the Christian faith.

Whatever any of the individual figures upon the cross-shaft may represent, it is difficult, if not impossible, to read any connected story into them when taken together, especially in the absence of the middle of the three sections or blocks of stone.

It has, however, long been the opinion of the present writer, after careful and oft-repeated examination of the various devices, that they constitute altogether a remarkable blending of Christian and pagan emblems, and that from the arrangement and form of certain of the devices, the great idea intended to be conveyed by the designer of the strange medley of figures is the superiority of the powers of good over those of evil, in other words the triumph of Christianity over paganism. I was glad to find that Mr. Romilly Allen supported me, to some extent at all events, in this suggestion; and he alludes to it in the concluding words of the interesting and valuable paper above referred to, where he says:—

Nunburnholme is so near Goodmanham (the Godmundingham of Bede), where Coifi the chief priest of Edwin, King of Northumbria, destroyed the pagan idols in A.D. 627, after his conversion by Paulinus, that it is difficult to resist the temptation to show that some of the figures sculptured on the cross-shaft may refer to this notable instance of the triumph of Christianity over the worship of Odin, Thor, and Freyja.

Although the mission of Paulinus in East Yorkshire was only of comparatively short duration, it is impossible to suppose that its results suddenly and wholly ceased after his withdrawal to the south. The recollection, and to some extent the effects, of so startling an event would long survive the departure of the principal figures in that remarkable movement, especially at places in the immediate neighbourhood of the great centre of the field of their operations.

Attached for centuries to the church and parish of Nunburnholme was the Chapelry of Thorpe-le-Street—a small hamlet situated on the old Roman Road between Hayton and Shipton. Nothing seems to be known as to the date of the building of the chapel itself, of which no trace remains above ground, though the site is clearly marked in a field called Chapel Garth and lying close to the high road. The connexion between the two townships dates from pre-Norman days, Nunburnholme and Thorpe both being contributory berewicks to the Manor of Warter in the time of Edward the Confessor.

The chapel at Thorpe fell into decay, and eventually it was disused altogether, but at what period this happened is unknown. It was evidently in use in 1537, and according to Archbishop Sharp's MSS., dated 1706, it is stated that the chapel was then 'down'. Thorpe continued to form part of the parish of Nunburnholme till 1876, when, by an order in Council, it was separated and united with Shipton, the two places forming the new parish of Shipton-Thorpe. The rector of Nunburnholme, however, still continues to receive a portion of the tithes of Thorpe, and thus the connexion is so far maintained which has been in existence since Anglo-Saxon days.

In the early part of the fifteenth century it was evidently the custom for the rector of Nunburnholme to provide at his own charges a chaplain for Thorpe-le-Street to celebrate there three days a week. In 1440 or thereabouts a dispute arose on this point between the rector and the parishioners, the former declining to continue the old arrangement. The matter was referred to ecclesiastical authority, and 'on October 5, 1440(?), the decree was confirmed between the inhabitants of the town of Thorpe-le-Street, parishioners of the Church of Burnham on the one part, and Master Robert Tone, Rector of the Church on the other part, touching a parochial right in the Church of Burnham and the finding and exhibition of one Chaplain at the costs of the Rector in the said Chappel of the said town of Thorpe, to celebrate therein three days a week throughout the year.' It was thereby decreed that 'the said Rector and his successors should be free from finding the said Chaplain, and that the inhabitants of the said town of Thorpe should repair to the said Parish Church of Burnham as true parishioners thereof on Sundays and other Festivals for to hear Divine Service, undergo canonical inspection, and there receive Sacraments and Sacramentals and make their suitable contributions towards the repairs of the said Church and Churchyard of Burnham as other parishioners are to do, and likewise shall find at their own costs one secular Chaplain yearly to celebrate in the said Chapel, the said Master Robert, Rector of the Church, paying him yearly the sum of ninety shillings as long as he shall continue Rector thereof.' Master Robert Tone died in 1447, according to Torre, whose dates, however, are not always reliable; in the present case he gives Robert Tone's year of appointment as 1443, and the dispute above referred to as taking place in 1440, one of which dates must clearly be an error.

Until the last voidance of the rectory of Nunburnholme, about one third of the endowment of the benefice was derived from Thorpe-le-Street—an arrangement which had existed from time immemorial. It is much to be regretted

that the ancient parochial connexion of the two townships should ever have been disturbed.

The earliest Terrier connected with the rectory of Nunburnholme which I have been able to find pertains to Thorpe-le-Street, and dates from 1629. It is written on a small parchment about a foot across and five inches long. The following is a copy of it:—

A true and p̄fect terrier of all the glebe lands belonging to the rectorie of Nun-burnholme, and being within the township and territorie of Thorpe in the Street being of the said parish and rectorie taken and set down by triwe and ancient report of the parishioners whose names are subscribed.

Imprimis: in a place called the Carre, thirtene short lands altogether in length East and West bounded at the East with the King's high-way, at the west with an ancient casten ditch bounded upon the north with a land of the same length, being the inheritance of Mr. Marmaduke Constable, the first of the thirtene being the first upon the south in that fall of short lands.

Item: a hempland bounded with the king's highway east and west, and upon the south with a close belonging to a farme known by the name of Lofte farme, and upon the north with a little foote-path.

Item: in ye towne feilde of Thorpe three lands and three broad balkes all together bounding upon the great close east, and south upon a close knowne by ye name of Loft close.

Item: in the great close five lands altogether bounded with a balke the inheritance of Mr. Marmaduke Constable upon the south, upon the west with the towne field of Thorpe, upon the east with a close called Deeping.

Item: a piece of meadowe in a ground called Hydes close, the length bounded with Deeping on the east, and upon the west with the great close, in quantity about a roode of ground like to a tongue.

Philip forde, rector.

Churchwardens	{	William Smith.		Edward Smith.
		George Blanchard.	Thomas	Richard Millner.
			Smith.	John Daltary.
				Edmund Smith.

On the back of the parchment there is written:—‘A terrier for Nunburnholme 1629.’

The oldest endowment of the Church of Nunburnholme consisted of the tithes of the township, with certain rights in the common fields; and whenever the ecclesiastical union of

Thorpe-le-Street and Nunburnholme was effected the rector would have a similarly derived income from that township. As the fields came to be enclosed and rights in them surrendered, certain apportionments of land became assigned to the rectory as glebe, but the tithe in some form or other continued down to the present day.

The terriers, or inventories of Church property, which were generally drawn up with care in former years, are valuable as showing what the property of the church precisely was, and in what way changes were made by exchange or sale as time went on. As regards Nunburnholme, great changes have taken place in the form of the endowment of the church since the beginning of the sixteenth century ; for, before that time the endowment consisted almost entirely of tithes, whereas now it is mainly in land. The only Church land in Nunburnholme at that period would be the rectory premises, a small field of less than an acre, and a couple of oxgangs in the common field in scattered strips, in all less than 26 acres, together with a small piece of meadow.

At the time of the enclosure of the common fields (1755), to cite the wording of the Act of Parliament, the rector was entitled to

All manner of Tythes, Oblations, Obventions, and Offerings whatsoever, arising and renewing within the said Township of Nunburnholme (except the tithes in kind arising within the garths in Nunburnholme, and four closes there, one of which is called *Chopping* and the other three are called *Rauf Kelds*, and tithe hay in kind of the Balks within the said Fields, in lieu of which tithes in kind, several ancient composition rents, amounting in the whole to the sum of Two pounds eight shillings and three pence, were yearly due to the said Rector) and the said (rector) was also in right of his said Church seized of and entitled to a Messuage in Nunburnholme, called the Parsonage House, with the Cattle-gates, Sheep-gates, and right of Common thereto belonging ; and also to two Oxgangs of Glebe land in the said Fields, to four Beast-gates in the said Pastures or Commons,¹ called the *Bratts* and *North Wolds*, to the right

¹ The other pastures or commons named are Lownin Dales, New Briggs, Sudlands, and Deepdale Brows.

of cutting Thorns upon a certain part of the said Pasture or Common called the *Bratts* and to a little Garth of Pasture Ground in Nunburnholme, called Lay Garth, containing about three rood.

From the terriers of glebe lands it will be seen where the rectorial oxgangs or bovates were situated in the common fields.

The earliest existing terrier or inventory of the glebe lands in Nunburnholme is one which is not dated and is now in the York Registry. Owing to the mention of a tenant, one Christopher Hardy, in this document, I have been able to fix the date with almost complete certainty between 1686 and 1694. The document is valuable as indicating that in our parish the system of agriculture in the open field was that known as the three-shift rotation of tillage.

The document reads as follows:—

A terrier of the Glebe lands belonging to the Rector of Nunburnholme.

Imprimis: j dwelling house with Garth and ffoldstead.

Item: j corne-barne and j haye-barne, 2 stables &c.

Item: j little garth called by ye name of Lay-garth lyeing and being in ye town of Nunburnholme, now in the occupation of Christopher Hardy.

Item: j Grass close at Thorpe in ye Street in ye afforesaid parish, with ye Chappel Garth there.

Item: of Arable 2 Uskans¹ so commonly reputed, and in ye several ffeilds lyeing thus:—

Lowffeild: In ye Nuttells 8 lands commonly called ye Kirk fflat.

At ye Stock-brigs 2 lands and j. . . .

Helcawke (?) also ffurshot.

Betwixt ye Sike j Land.

Beyond ye ffar Sike j Land.

Under-hill. Imprimis: 2 Lands and $\frac{1}{2}$.

Item: 3 Ashgates.

Itm: 3 Green hills.

Itm: 2 Midleings.

Itm: 2 Becklands.

Wold-ffeild: Imprimis: in ye Meers j Land and $\frac{1}{2}$.

Itm: j Ox-land headland.

¹ The local pronunciation of Oxgangs.

- Itm : j mettell.
- Itm : in ye Lowen Dale 4 lands.
- Itm : against ye Kirk-headland j Land.
- Itm : j Botterell.
- Itm : 2 Lands and $\frac{1}{2}$ above Nunburnholme Crosse.
- Itm : j Low-Wold side near Burnbye Wold.
- Itm : j Low-Wold side joining on ye Blakelands.
- Itm : j Blakeland.
- Itm : above ye Crosse joining to Deepdale 2 Lands.
- Itm : j Bitchell.
- Itm : At Inground-head j Land.
- Itm : in Sudeland j Land.

In the next terrier (1726) the strips are given, not as so many 'lands', but in extent as acres, roods, and perches. This document is practically illegible in several places, but it has been drawn in minute detail. Certain portions of it are here added:—

A terrier of Houses, Orchards, Gardens, Glebe lands, and Tythes belonging to ye Rectory of Nunburnholme made November 1726.

Imprimis, One dwelling House with a garth and ffoldstead, one Corne barne and one Hay Barn, two stables, one garden with orchard and two crofts containing by estimation 0 A. 3 R. 0 P. and one little close in the towne called Lay Garth 0 3 0. Of Arable Lande two Oxgangs so commonly called, and containing by estimation twenty-five Acres and three Rods and disposed in the feilds as followeth:—

Nuttells and Lands and one bradland ¹	. . . . .	3	2	0
Nuttells one land	. . . . .	0	2	0
Stockbrigs lands.	. . . . .	1	2	0
—lgarth and land	. . . . .	0	2	0
Between the sykes and land	. . . . .	0	0	$0\frac{1}{2}$ ²
ffar north syke one land	. . . . .	0	1	$0\frac{1}{2}$
Underhills one land one gare and one stinting ³ at				
— end	. . . . .	0	3	0
Ashgates and land in the west end and but two lands				
in the East end	. . . . .	1	2	0

Mdm. Short four lands mentioned in the survey of this Lordship taken in the fifth year of Queen Elizabeth and now in the possession

¹ Broad land.

² i. e. half a rood, or 20 perches.

³ A portion of a common meadow or pasture set apart for the use of one person.

of the Right Honourable Charles Earl of Carlisle, but one of them is occupied by a tenant Edward Smith.

Low Wold one land	o	2	o
Low Wold one stinting land on south end	o	1	$o\frac{1}{2}$
— One stinting land att north end	o	1	$o\frac{1}{2}$
— One land	o	1	$o\frac{1}{2}$
— Two lands	o	3	o
Low Wold one land	o	1	$o\frac{1}{2}$
Bettells (sic) one land	o	o	$o\frac{1}{2}$
Kirkhead land one land	o	1	$o\frac{1}{2}$
Greenhills one land	o	1	$o\frac{1}{2}$
Greenhills two lands	o	3	o
Deepdale one stinting land	o	1	o
Blakelands one land above ye (?)	o	o	$o\frac{1}{2}$
* * * * *			
New [brigs] one land	o	1	o
New [brigs] one short land	o	o	$o\frac{1}{2}$
Middle-hills lands	o	3	o
Calk one land and one stinting land upon ye Ld. Balk at ye south end	1	o	o
Oxland one land	1	o	o
Mettell one land	o	1	o
Beck-lands	o	3	o
Nether North Wold one land	o	3	o
Upper North Wold Lands	1	1	o
Upper North Wold one land	1	o	o
Mdm. Quantity of Korn lands are			?

To the rectory belong six summer gates in the Common pasture called the Bratt, for Cows, Owsen,¹ or Beasts, and eighty sheep gates in the ffallow field according to the old stint, and but forty according to the late regulation to which the Rector never gave his consent.

Mdm. All the lands in this Parish are tythable.

* * * * *

Butler for Miller's Garth, 1s.
 Cole for Sutton's Garth, 1s.
 Halliday's Garth, 1s. 6d.
 Johnson's Garth, 6 $\frac{1}{2}$ d.²

* * * * *

Witness our hands ye month and year above written.

Robert Beadall } Churchwardens. Jer: ffarrer, Rector.
 William Halliday }

¹ The common old Yorkshire for oxen.

² These are some of the old composition rents in lieu of tithe.

The next terrier, made in July, 1743, is to a great extent a repetition of the previous one. In this latter, however, the two rectorial oxgangs are computed at 23 acres; how the reduction from 25 to 23 acres is accounted for does not appear, but it looks upon the face of it suspiciously like an encroachment, though any such encroachment should have been made impossible by the complete and accurate manorial survey of 1563. We give a few additional particulars from this terrier which supplement the previous one:—

All the lands in this parish are tythable corn in the Stook and Hay in the Cock, except those that pay composition, and are as followeth:—

Baulks two stintings per pound rent.

Wilson's garth 1s. 6d.

Atkinson's garth 9d.

Rooke's garth 1s.

Smith's garth 1s. 4d.

Winter's 1s.

Richard Milner's 1s.

Hardy's 6d.

Temple's Garth 1s.

Thompson's 4d.

Robert Beadle's 2s.

John Baker's 6d.

Mary Wilson's 1s.

John Milner's 6d.

John Adamson's 10d.

Mr. Laybourne's 1s. 2d.

Thomas Hagyard's 10d.

Thomas Smith's 2s. 6d.

Miller's Garth 1s.

Cole's Garth 6d.

Sutton's 9d.

William Hagyard's 1s. 6d.

Foster's 1s.

Every House pays one penny, every plow one penny, and every Communicant pays Two pence yearly to the Rector.

Within the Parish of Nun-Burnholme is the Hamlet or Village of Thorpe in the Street where is of Glebe one grass close with the Chapel Garth, and the Tythes for kind and manner are payable as in the parish aforesaid.

Witness our hands

H. Travers, Rector.

Thomas Smith

William Hagyard

} Churchwardens.

John Milner.

The extracts following from a terrier of 1749 give a few particulars not contained in the previous ones above cited:—

To these fields belongs a considerable quantity of meadow ground, the grass or hay whereof is divided among the occupiers thereof

according to the number of oxgangs which they enjoy. To the Rectory belong six summer gates in the common Pasture called the Bratt, for Cows, Oxen, or Horses, and 40 sheep gates in the Fallow Field.

Every House pays 1*d.* yearly, and one Tythe Hen at Christmas, or else 6*d.* in lieu of it, and every plow 1*d.* yearly to the Rector. The garths pay a certain composition yearly at Easter. Ralfe-Kell pays one pound yearly; Chopping 2*s.* 6*d.*, but these compositions do not exempt what is agisted in the Grounds from paying of Tythes.

Hen: Travers, Rector.

Thos: Haggard, Churchwarden.

Thomas Smith. Robert Beadall. John Millner.

After the enclosure of 1755 it is interesting to note from one of these documents that the glebe then consisted of 80 acres, or thereabouts, part tillage, part meadow, and part pasture ground. The names of the glebe lands before the enclosure were Under-hills and Nut-hills, which were divided by the beck where the field called the Cow-gaits is now situated.

The Lord of the Manor of that date paid the Rector £65 a year in lieu of all the tithes settled by Act of Parliament, out of his estate at Nunburnholme. The greater portion of this tithe rent-charge was exchanged for the field now known as the Big Pasture by Lord Londesborough and the late rector of Nunburnholme in 1864.

An exchange was effected in 1849 between the Lord of the Manor (Mr. George Hudson) and the Rev. H. B. Boothby, the Rector, by which the latter acquired the field on the east of the churchyard in lieu of a larger glebe field at Thorpe-le-Street, an exchange of great advantage to the benefice.

The glebe houses in mediaeval times were generally speaking little better than good-sized cottages or small farm-houses, built in the picturesque old timber-work style and thatched. Of such a kind, no doubt, was the Rectory House at Nunburnholme; although in the Elizabethan survey it is described as a *mansio*, the word means no more than a dwelling-place.

The earliest description we have of the house is in the

terrier of 1775, where it is stated that it consisted of 'four rooms on a floor above and below, not wainscotted or ceiled any of them; together with dairy, pantry, cellar, &c. Two of the upper rooms are boarded floors, and the other two laid with plaister; two low rooms boarded, and the other two which are the kitching, the one laid with brick, and the other flagged with stone. The materials the house is built of are in part stone, part brick, and part post and pan, and covered with tile.' There were also certain outbuildings specified; namely, 'two Barns consisting of two bays of buildings built of wood, daub'd with mortar, and covered with thatch. One stable consisting of two bays of buildings, built of wood, daub'd with mortar, and covered with thatch.' From this it would seem that the old rectory had been demolished, except possibly the kitchen; the outbuildings too might have been of the earlier date.

Among the fees customarily paid in 1755 we find from this terrier, 'for burying in the Church, 13s. 4d.; for mortuaries, 10s., 6s. 8d., or 3s. 4d., according to the effects of the deceased.'

There were in the Church 'two Bells, a Font, no Clock, and proper utensils, viz. a silver Cup, a Flagon, Patten, and Plate, all of pewter. One linen cloth and napkin for the Communion Table, one Carpet of green cloth for the same, a cushion for the Pulpit covered with purple velvet, two Common Prayer Books, one large Bible, two Register Books, no Homily Books, one Surplice.'

It would be interesting could we ascertain in what particulars the history of the Church in England at different periods was reflected in small out-of-the-way parishes like our own. What, for instance, were the changes in the form, ritual, and ceremonies of Divine Service? How were the churches attended? How was Church discipline administered? What was the status of the clergy? Information on these points is very scanty.

Archbishop Herring, soon after his appointment to the See of York in 1743, issued a series of inquiries to the clergy

of the diocese, and the replies to his questions give us some little insight into the Church life in the country districts at that time. The answers with reference to Nunburnholme were supplied by Henry Travers, the rector. It seems that there were then twenty-five families in the place, and they were 'all orthodox people, and not one Dissenter of any sort among them. There is no Meeting House in all this parish.' In answer to other questions Mr. Travers says:—

I perform Divine Service once every Lord's Day; the reason why I do not perform it twice is because I am the Curate of Kildwick Percy, to which cure I was licensed by the Dean of York with the consent of the late Archbishop. I catechize in Lent, and sometimes after Whitsunday. The parishioners duly send their children and servants to be instructed (who have not learned their catechism). The Sacrament is administered in my church four times in the year. The number of communicants is generally between 30 and 40; last Easter the number was 38. I give open and timely warning of the Sacrament; the parishioners attend duly. I have not refused the Sacrament to any one. I have met with no particular difficulties (in the discharge of duty), have observed no particular defects in discipline, have discovered no abuse in ecclesiastical officers, neither have I any advice to give or proposals to make.

This was a satisfactory condition of things for those days, and so probably it was kept up for some time after the middle of the eighteenth century, after which there seems to have been some decline, which continued more or less till the appointment of Mr. Dyson as rector in 1818.

Some idea of what the life and state of the Church were in this and other parishes in the East Riding towards the middle of the last century may be gathered from the returns to certain questions put forth by the Archdeacon of the East Riding (Robert Isaac Wilberforce) in 1843, soon after his appointment. The inquiry, which was of a searching character, covered a wide range of matters, the main heads being The Benefice, The Church (exterior and interior), Services of the Church, Schools, Church Officials. In most of our East Riding parishes the condition of the churches and the

services which were performed in them in the year of this inquiry could have differed but little from what it was half a century before. The work of John Wesley and others towards the close of the eighteenth century had done much to arouse the people in many parts of the country from their religious torpor, but the influence of these earnest men, with all their energy and religious fervour, could not make itself felt in every remote parish, and remote the East Riding Wold country certainly was in those days, it being difficult of access and sparsely populated ; and judging by the state of things revealed by the replies to the questions of Archdeacon Wilberforce in one at least of the Rural Deaneries of his Archdeaconry, that of Harthill, the state of the parishes included must have been at a low ebb ecclesiastically. In that deanery, which originally contained seventy parishes, there were then fifteen parishes, of which Nunburnholme was one.

Of the fifteen incumbents of these parishes, six were non-resident, and there were three licensed curates, two living in the glebehouse, and one in another parish. Generally speaking the glebe houses were in fairly good condition, but three of them were merely old thatched cottages, occupied severally by a labourer, a widow, and one who farmed the glebe.

As regards the condition of the churches and churchyards, the returns give us a melancholy picture. It was no uncommon thing in those days to allow horses, sheep, and other animals to graze in the churchyards ; and as for the fabrics, their condition was in many cases deplorable, the roofs unsound, and the walls damp and green ; so that the interiors of what had at one time been ornate and beautiful churches, presented at that dark period a dismal and most uninviting appearance. High pews were then the rule, and sometimes these unsightly pieces of ecclesiastical furniture were very old and dilapidated. Nothing, however, seems to have suffered worse treatment than the fonts of our East Riding churches and of everything connected with them. In many cases they had been removed altogether from the

churches, and where they had been suffered to remain, they either could not be, or were not used in the way they ought to have been. In one case where the original font was gone, a small 'wooden' font was substituted; in another, what appeared to have been a druggist's mortar was let into a recess in the wall, and did duty for a font; again, in a third instance the old font was said to have been sold at a public auction, and was then in the possession of a neighbouring landowner and was used as a drinking-trough. In one parish baptisms were said to have been 'usually private', in another 'christenings' generally were performed at the altar rails. In only one church were baptisms performed after the second lesson, as directed by the rubric.

The old altars in all these churches had long since been removed, and in their place were tables, or what answered for them, for here and there 'chests' were used instead; even the tables were often small and poor and had no covering of any kind upon them. Within the Communion-rails boxes were frequently placed for the storage of books, and in one case the musical instruments of the church were stowed away there. In another church, by a strange perversity, the Communion Service was read from the reading-desk, but marriages were registered on the Communion table. In every church without exception the Ten Commandments were affixed to the walls; but in some cases even the boards on which they were painted were in a dilapidated and unsightly condition.

In no one of the churches was there adequate kneeling accommodation; indeed, in most of them hassocks or kneeling-boards of any kind were conspicuous by their absence. At one remote church where a chest served as an altar, the school children had seats arranged round it against the walls on three sides. On this unseemly arrangement the Rural Dean reported to the Archdeacon: 'I have recommended the Warden to remove the seat from the east wall, and to get a new table, or one made out of the old chest, which now is covered by a decent cloth, but which seems

formerly to have been liable to such abuses as the cutting of initials upon it.' But the saddest case of all was that where in bygone days the church had been one of great beauty, the glass alone being such as to make the place famous in this part of the country; and everything else, no doubt, had been provided on a no less lavish scale, the outcome of loving devotion on the part of the founders and benefactors. The state of things there in 1843 was about as bad as it was possible to be. The vicar was non-resident, in fact there was no glebe house. The exterior of the church was much dilapidated: inside, the floors were bad; the windows had been much defaced by plaster; the sittings were very old and creaky. The most conspicuous thing in the church seems to have been a huge pew which a former squire had once occupied. The font was seldom, if ever, used, and baptisms were performed at the Communion table, which was a small and poor one and had no covering. The Bible was old and dilapidated. There were no hassocks; there was no vestry, parish meetings being sometimes held in the church. There were two bells, one of which was cracked. There had once been an elaborate and handsome old screen, of which only a few fragments remained to tell the tale of havoc and neglect. On the whole, the fabric was a mere wreck and ruin of what it had once been.

Although the church at Nunburnholme at that date could not be pronounced to be in a satisfactory state, it was nevertheless better than many. The east window was partly stopped up by old ivy, and the tracery damaged, and others were very irregularly glazed and patched. The Communion table was said to be 'sufficiently good': a chest for school books stood within the rails; at that time there was no day school in the village, and the Sunday school was held in the church. The fine Norman arch was almost entirely hidden by an ugly modern gallery at the west end of the nave. The roofs of chancel, nave, and tower were very poor in appearance and sorely needed renovation.

And yet, in spite of all this outward neglect of most of the parish churches, they were probably as well attended, at least in some cases, as they are at present, and there were not lacking signs of genuine devotion on the part of those who worshipped in them. Generally speaking the Holy Communion was celebrated about four times a year, and the number of communicants would compare not unfavourably with the numbers at the present day. Thus, for instance, at Burnby, an adjoining parish to this, with a population under a hundred, the Holy Communion was celebrated six times a year, when there would be, on an average, sixteen communicants. At Nunburnholme, where the celebrations were monthly and at eight o'clock in the morning—a most unusual custom in those days—the average number was about eighteen, with a population of about two hundred. How this custom originated we cannot say; it may have been introduced here by Mr. Dyson, or it may have been handed down from much earlier days; certainly old traditions lingered long in many such places. For instance when my predecessor first came here in 1854, it was the custom for certain of the older women on entering church to make a curtsey before going to their seats; this interesting old custom had doubtless come down to us from mediaeval days when every one as a matter of course made their obeisance towards the high altar on entering the church.

Also about the middle of the last century neither organ nor harmonium existed in Nunburnholme Church. Even the word 'choir' was not used as it now is, the 'singers', as they were called, sat in the gallery and were accompanied by the 'musicianers', who also occupied that position of eminence, and played, one his fiddle, another his 'bass', and others their clarinets, flutes, &c., as the case might be. As time went on, tradition tells us that the singers and 'musicianers' were dislodged from their heights, and took up a lowlier place in the body of the church, till ultimately they were superseded by the more modern 'choir', accompanied by a harmonium, and afterwards an organ.

As regards the state of education, there were but five day schools and eight Sunday schools, of which latter Nunburnholme was one, in all the Deanery; and there were six parishes without a Church school of any kind. The schoolmaster at Nunburnholme was the parish clerk and sexton. At this date it was not customary to catechize the children in church, as directed by the rubric. In a few cases, however, in the deanery of Harthill, they were catechized to prepare them for Confirmation, and in one church they were catechized after service.

No permanent day school was established here till 1855. Mr. Dyson during his incumbency purchased a cottage and converted it into a school, but on his resignation of the rectory the cottage was sold, and the school seems to have been broken up. There would almost certainly be a small school of some kind attached to the Nunnery here, which would of necessity cease when the Nunnery was dissolved in 1536, and from that date till 1855 it is doubtful if there was ever anything more than a dame school in the village, except for a very brief space. In the latter year the present school was founded, and connected by a trust deed with the National Society for educating the children of the poor in the principles of the Church of England. At first the teachers were not certificated, but after 1870 a scheme was devised by which a trained and certificated master was appointed, whose duty it was to visit this and four neighbouring schools once a week each, in order to superintend, advise, and generally assist the teachers in their work, and especially by putting them into the way of adopting good methods of instruction. For some time the government sanctioned this plan, and made grants to the several schools in consequence; but ultimately they insisted that the head teacher in each school must be certificated, and so it has continued ever since.

CHAPTER IV

THE RECTORS

BEFORE the year 1268 the patronage of the rectory of Nunburnholme was in the hands of the Prior and Convent of Warter, but on April 6 of that year Walter Giffard, Archbishop of York, effected an exchange by which he made over the advowson of Lund to the said Prior and Convent, reserving to himself and his successors the patronage of Nunburnholme and Wheldrake, to which they have presented ever since (see Appendix C). We here give a list of the rectors, as far as they are known, together with such information—in some cases very fragmentary—as could be discovered with reference to their careers.

RECTORS OF NUNBURNHOLME FROM THE YEAR 1240.

<i>Year of Appointment.</i>		<i>Year of Appointment.</i>	
1. 1240	Alan de Hessel.	20. 1415	John Newarke (re-appointed).
2. 1268 (or earlier)	Adam de Evesham.	21. —	John Wright.
3. 1274	William de Axebrig.	22. 1428	William Popeler.
4. 1300	Thomas de Corbrigg.	23. 1443	Richard Tone, B.D.
5. 1302	Richard de Clyff.	24. 1443	Robert Tone, L.D.
6. 1314	Hugo de Driffield.	25. —	Robert Wesse.
7. 1321	John Gower.	26. 1446	William Pymunde.
8. 1333	William de Welton.	27. —	Robert Beverley.
9. 1343	Thomas de Renham.	28. 1447	John Isaac.
10. 1347	Roger de Stiendebey.	29. 1453	John Gisburne.
11. 1349	Henry Hay de Aghton.	30. 1475	John Smart, LL.B.
12. —	John de Cotyngham.	31. 1478	John Alston.
13. 1364	Henry de Grymesby.	32. 1490	John Herle.
14. 1371	William Saxendale.	33. —	John Wigmore.
15. 1401	Alan de Humbleton.	34. 1503	John Shorton.
16. 1402	Thomas Roberts.	35. 1507	Richard Hawclyff.
17. 1408	Robert Bryan.	36. 1552	Robert Awlebie (sup- posed).
18. 1410	John Newarke.	37. 1579	William Braithwait, M.A.
19. 1414	William Baureburgh.		

<i>Year of Appointment.</i>	<i>Year of Appointment.</i>
38. 1601 Philip Forde.	49. 1818 Charles Dyson, M.A.
39. 1656 Thomas Gill.	50. 1829 Henry Fendall, M.A.
40. 1661 Thomas Gill (re-appointed).	51. 1839 Charles James Haw- kins, M.A.
41. 1685 Roger Altham, B.D.	52. 1845 Henry Brooke Boothby, B.A.
42. 1687 Thomas Newton, M.A.	53. 1852 Hon. John Baillie, M.A.
43. 1695 Jeremiah Farrer, M.A.	54. 1854 Francis Orpen Morris, B.A.
44. 1735 Henry Travers, M.A.	55. 1893 Marmaduke Charles Frederick Morris, B.C.L., M.A. (pre- sent Rector).
45. 1754 William Cayley, M.A.	
46. 1771 Thomas Willan, B.A.	
47. 1816 William Venables Ver- non, M.A.	
48. 1816 William Page, D.D.	

1. **Alan de Hessell.** Although there must have been many rectors before him, Alan de Hessell is the first of whom, as far as I know, there is any record. His institution to Nunburnholme is given in Archbishop Walter Gray's register as follows:—' (Annus Vicessimus quartus 6 Non. Julii xxiv.) Institution of our Clerk Alan de Hessell to the Church of Brunnom at the presentation of the Prior and Convent of Warter.' Walter Gray was Archbishop of York from 1216 to 1255, so that 'Annus vicessimus quartus', that is the twenty-fourth year of his episcopate, fixes the date of Alan de Hessell's appointment at the year 1240.

2. **Adam de Evesham.** From Torre's MS. it would appear that Alan de Hessell was followed in the rectory by Thomas de Corbrigg. I have, however, discovered from Walter Giffard's register, who was Archbishop from 1266 to 1276, that there were certainly two rectors not mentioned by Torre, between 1240 and 1300. The first of these was Adam de Evesham, who died in 1268, and was probably appointed several years before that. He is mentioned in Walter Giffard's register as being at the time of the entry 'senio confractus', and it records that Stephen de Wistou, Canon of Southwell, was appointed as coadjutor

to the aged rector of Brunham, who was also rector of a moiety of Rillington.

3. **William de Axebrig.** In the register of Archbishop Giffard, under date December 12, 1274, we find that the Archdeacon was ordered to induct William de Boteller, clerk, into the Church of Brunnum, to which he had been collated by the Archbishop; and from a further entry in the same year it appears that the official of the Archdeacon was ordered to induct the chaplain of the parish of Brunnum, whose name is not given, as Boteller's proctor. This induction was revoked, and the church collated to as follows:—

1274—2 Kal. martii anno supradicto et pontificatus nostri nono (Feb. 28, 1274—5) Burton juxta Beverlacum—W. etc. dilecto in Cristo filio magistro Willelmo de Axebrig, clerico cum benedictione gratiam et salutem. Probitatis merita et morum decor quibus persona tua laudabiliter decoratur nobis merito induxerunt affectum, ut te quem dignum dinoscimus favore speciali benevolentiae prosequamur. Ut igitur affectum nostrum evidenter agnoscas, et nostram benevolentiam tibi sentias fructuosam, ecclesiam de Brunnum juxta Wartre, ad nostram collationem spectantem, tibi conferimus intuitu caritatis, teque rectorem instituimus canonice in eadem has tibi literas nostri sigilli robore communitas in testimonium concedentes.

4. **Thomas de Corbrigg.** There was an Archbishop of York of the same name—Thomas de Corbridge, Corbrigg being the north-country form of the place-name. He was Archbishop from 1300 to 1304. It is probable that the two were related. From the registers of Archbishops Romanus, Thomas de Corbridge, and Greenfield, we find that Thomas, afterwards rector of Nunburnholme, had licence to be ordained, being then an acolyte, April 9, 1301. On September 25, 1301, Master Thomas de Corbridge, dictus de Malton, to the Church of Brunnum (Nunburnholme). On September 26 licence is given to him to be non-resident for seven years to study. On the 29th of the same month, he being the Archbishop's clerk, was collated to a stall at Ripon, which, after all, he did not obtain. On October 4, 1313, licence is given to Master Thomas de Corbrigg, rector of Kipask (Kippax), to be non-resident for

three years (Greenfield Register). On February 28, 1318, similar permission (Melton Register) was given, and on September 7, 1327, he was made collector of the money to be raised for the University of Oxford. In 1313 Thomas de Corbridge was ordered to go abroad with the King; and in 1318 one of this name, and doubtless the same person, became canon of Thorngate at Lincoln, and was buried there. His arms, on a cross fitche, five escallops, were on his tomb.

13. **Henry de Grymesby.** In the register of Archbishop Thoresby there is an entry to the effect that on April 24, 1365, he issued a commission to Sir Henry de Grymesby, rector of Burnholme, to see whether Sir Thomas de Furnyvall, Knt., had made a will.

14. **William Saxendale.** Proof of the will of this rector is recorded in Archbishop Scrope's register (p. 141), and administration of his effects was granted on May 14, 1401, to his executors William de Bildesdale and John Wandesford. From another entry in the same register it appears that on September 30, 1400, the Archbishop, at Cawood, granted Saxendale leave of absence from his church of Brunham for three years. It is not unlikely, therefore, that he may have died abroad.

18. **John Newarke** was probably one of the old Yorkshire family of that name, well known in the fifteenth and sixteenth centuries. They were connected with South Dalton, and for many years appear to have lived at Acomb. Two members of the family, Thomas and Henry, by their wills made respectively in 1512 and 1546, desire that they shall be buried in the north aisle of South Dalton Church.

23. **Richard Tone** was rector of Bolton Percy 1450-63; and died in the latter year. He held many ecclesiastical benefices in the diocese of York, and became Archdeacon of the East Riding.

29. **John Gisburne** (or Gisburgh) was an ecclesiastic who held much preferment in the diocese of York. He was domestic chaplain to Archbishop Kempe, who held the

see from 1428 to 1452. In 1451 he was instituted to a prebend of Hemingbrough, and in 1452 to the rectory of Eykering, Nottinghamshire, which he resigned the next year. In 1455 he was collated to a prebend in St. Sepulchre's Chapel, York, and became Sacristan to the same in 1459, in which year he resigned the stall of Rampton, which he held in Southwell Minster. In 1457 he was made precentor of York Minster, which he exchanged with William Eure for the rectory of Brompton in 1460. On July 20, 1459, he was collated to the prebend of Bugthorpe, York, being then receiver of the exchequer of the Archbishop, William Booth, and his private chaplain. Torre gives the year of Gisburne's appointment to the rectory of Nunburnholme as 1453, but Canon Raine, in his *History of Hemingbrough*, makes the date October 25, 1452; which of these two years is correct we have no means of determining.

Gisburne's will, which is in the registry of the Dean and Chapter of York, is dated April 21, 1479, at York, of which he was a Canon residentiary, and was proved December 7, 1481. He desires to be buried in the north aisle of the Minster before the image of the Blessed Virgin Mary, and orders that twelve torches be burnt around his body at his burial, and twelve more on the eighth day around his herse, which shall be held by twelve poor men. He requests that the old custom of the Church in the giving away of spice and psalter-candles shall be observed. The executors are to make an obit for him at St. Mary's Abbey. To Richard Talbot, gentleman, his servant, he bequeathed the sum of five marks; to Thomas Holtby, Seth Snawsell, John Levening, and John St. Paul, gentlemen, his servants, legacies. For the poor on the day of his death, £26 13s. 4d. To John Flest, an executor, a covered standing piece of silver gilt. Gisburne was buried in the Minster under a marble stone richly ornamented with brass. His effigy was of a large size, and there were scrolls around it with the words, *Jesu, mercy! Lady, helpe!* He gave to the

Minster a green cope of tissue with an eagle standing upon a book on the moyce.

John Gisburne was certainly one of the more eminent of our rectors, though he probably was not much in this parish. He resigned Nunburnholme in 1475, having retained the benefice for twenty-two years or so. He was said to have been connected with this parish independently of his incumbency, though what the connexion was we are unable to say.

35. **Richard Hawclyff** (or Hawtecliffe), collated February 16, 1507, is one of the most interesting of our rectors. He was connected with several well-known East Riding families, among them the Greystocks, Constables, and Sothebys, and was a man of considerable influence far beyond his own parish. He lived through a critical period of the history of the Church in England, and it will be seen when we come to speak about the dissolution of the Benedictine Nunnery here that Hawclyff took an active and spirited part in the events that followed the suppression of the religious houses as far as it concerned his own parish. When Hawclyff died we cannot say, but he was certainly living in 1544, for he is mentioned in the will of Roger Sothebie of Burnholme, made on April 8 of that year. He is spoken of by the testator as 'myne uncle Hawteclif, parson of Noneburnhome Church', to whom he bequeathes 'one chamlet gowne'. Further details of this will are given on another page. Hawclyff was a son of Sir James Hawclyff of Grimthorpe. His sister Beatrix was the third wife of Sir Ralph, Baron Greystock, who died in 1487 and was buried at Kirkham Abbey. She married secondly in 1490 Robert Constable, serjeant-at-law, a younger son of Sir Robert Constable of Flamborough. She died April 20, 1505, and was buried at Sancton. By her will dated April 12, 1505, she bequeathed to her brother Richard fourteen marks 'to syng for my saull and the saulls of my husbandes in the Church of Sancton by the space of ii years'. When Roger Dodsworth visited Sancton Church in 1620,

he found there the following inscription :—‘ Orate pro anima Beatricis domine de Greystok, quae obiit vicessimo die Aprilis anno Domini Millesimo ccccc^ov^o. Ac etiam pro animabus Radulphi domini de Greystok et Wemme, et Roberti Constable, servientis ad legem, nuper consortium suorum. Quorum animabus propitiatur Deus.’ This inscription is not now in existence. After her second husband’s death Lady Beatrix took vows of chastity 1501–2.

36. **Robert Awlebie.** Torre in his list of rectors gives Robert Awlebie as only a possible occupant of the benefice. His suggestion is probably derived from the inventories of Church goods made in 1552. In the Burnholme bill of goods dated August 23rd of that year, Robert Awlebie is described as ‘curate theire’. This may mean either that he was rector, or that he was assistant-curate to some absentee parson; in either case he was the resident priest in Nunburnholme at that time, and probably for some few years before 1552.

37. **William Braithwait** was collated to the rectory on January 30, 1579. He was rector when our parish register begins, and his signature occurs in it. In all probability his was the first case of the rector being a married man. He appears to have been in constant residence, and most of his children were born and baptized here. The following entries connected with the family occur in the register :— June 8, 1590, William Braithwait, son of William Braithwait, born; baptized June 14, Mr. Lindley, Mr. Longley, and Mrs. Slater sureties. July 13, 1592, Judith Braithwait baptized. April 1, 1597, Alice Braithwait, wife of William Braithwait, buried. April 2, 1597, Catherine Braithwait, daughter of William Braithwait, baptized. Rebecca Braithwait was one of the witnesses of baptism of Joshias Gybbon, son of Thomas Gybbon, December 31, 1598; and Marie Braithwait acted as sponsor to Elias, son of Roger Smith of Burnholme, December 28, 1597. On February 23, 1613, Richard Milner and Judith Braithwait were married, from which it would seem that some members of the family

continued to reside here after William Braithwait's death, which took place in 1601. In his will, dated May 31, 1601, he desires to be buried in the chancel of Nunburnholme Church, near to his wife, Alice Braithwait, who died in 1597. His will, which is a good example of priests' wills of this period, is given in the Appendix. It is recorded¹ that he had a son, Theophilus, who was born at Nunburnholme, January 10, 1596, and baptized on the 18th, though the baptism does not appear in our register, an omission for which it is difficult to account seeing that the names of other of the rector's children are duly entered. This son married Annabella, eldest daughter of Edward Radcliffe, of Threshfield, October 11, 1625. Theophilus Braithwait is described as of the city of York, esquire, and was one of the gentlemen sewers to Charles I. He had three daughters, one of whom, Annabella, was baptized at Hemingbrough, November 19, 1626; he was then living at Barlby, probably as steward for Lord Eure. William Braithwait having been appointed rector by Archbishop Sandys, we may take it that his views were on the whole in accordance with those of the reformers of the sixteenth century. From the little we know of him he was evidently a man of high standing and character. Greater changes in the services of the church must have taken place during his incumbency than that, probably, of any of his predecessors or successors.

38. **Philip Forde** was collated October 8, 1601, and seems to have been in regular residence during most of his long incumbency. He may have been temporarily absent at two periods, when John Dobson was 'reader' and 'curate' here in 1609 and 1615 respectively. He had a large family, most of whom were baptized at Nunburnholme, namely, Anna in 1606, Timothy in 1607, Priscilla in 1610, Elizabeth in 1611, Frances in 1615, Jane in 1618, Grace in 1620. His wife, Anne Forde, was buried at Nunburnholme on November 30, 1632. Mr. Forde married as his second wife Mrs. Frances Ogglethorpe; this marriage took place at Nun-

¹ Hunter MSS., Durham (No. 45), in Common-place Book.

burnholme on July 20, 1639. He must have been connected by the ties of friendship, as he was by those of a closer relationship, with Matthew Hutton, who was Archbishop of York from 1595 to 1606; and the archbishop in his will, bearing date November 29, 1605, makes the following bequest:—

Item, I gyve and bequeath unto Mr. Phylip Foorde, parson of Nunburnholme, those books hereafter named, viz. the wrytyngs or works of St. Augustine, St. Hierome, St. Ambrose, St. Chrysostome, Gregorie, Tertullian, Bassyll, Gregorie Nazianzine, Clemens Alexandrinus, Clemens Romanus, Justine Martir, Ireneus, with so manye bookes or partes as I have of Bewcer, Calvin, Marloat, Musculus, and two Greek Lexicons.

Mr. Forde was made Prebendary of Stillington in York Minster, which benefice he continued to hold until the time of the great Rebellion. His daughter Frances was married at Nunburnholme on May 15, 1638, to Edmund, fourth son of William Mauleverer, Esq., of Arncliffe; she died young, and was buried in the chancel of Marske Church, near Richmond. By a curious mistake the surname is entered in the Nunburnholme register as Edmund Mallinery. His eldest brother, James Mauleverer, married Beatrix, daughter of Sir Timothy Hutton, of Marske in Swaledale, and granddaughter of Dr. Matthew Hutton, Archbishop of York.

39-40. **Thomas Gill.** The parentage of Thomas Gill is uncertain. He may have been the son of Robert Gill of Calthorpe, Yorkshire, who, in his youth, served for ten months with the regiment of the Earl of Dover, and in 1642 matriculated at Lincoln College, Oxford; B.A. 1645. The ministerial career of Mr. Gill was a chequered one. According to Torre he was presented to this rectory in 1656, though he may have been rector before that date, and he subsequently resigned, but at what date it is uncertain. At the Restoration he was again appointed to the living, being collated February 14, 1661. He appears to have been resident here through the main part, if not the whole, of the Commonwealth period. Six of his children were

baptized here, namely, Thomas in 1656, Francis in 1657, Katherine in 1658, Elizabeth in 1661, Cary (a son) in 1664, Jane in 1665. His wife Katherine was buried at Nunburnholme on September 10, 1683, and Mr. Gill himself on July 22, 1685. His eldest son went to Cambridge, as we learn from the admission register of St. John's College. He had been a pupil of Mr. Elyson at Pocklington Grammar School, and was admitted to the college April 19, 1672, at the age of fifteen. The second son, Francis, was married at Nunburnholme to Anne Barker, April 28, 1681, and several of their children were baptized here, as also was a son of Thomas Gill, junior, from which it would seem that the family continued to live in the parish or in this neighbourhood after the death of the rector.

41. **Roger Altham** was a son of Roger Altham of Settle, gentleman; he was admitted to Christ's College, Cambridge, in 1663, aged fifteen; and afterwards as a student of Christ Church, Oxford, on December 17, 1668, at the age of nineteen. He became B.A. in 1672, and M.A. in 1675; Proctor, 1683; B.D., 1683; D.D., 1694; Prebendary of York, 1683; Prebendary of Southwell, 1685; Prebendary of Ripon, 1689; Canon of Christ Church and Regius Professor of Hebrew at Oxford, 1691, of which he was deprived in 1697, probably because he was a non-juror, and was again restored in 1702. He was appointed vicar of Finedon, Northamptonshire, 1688. He ceded Nunburnholme in 1687, having been appointed in 1684; he died August 15, 1714, and was buried in the cathedral at Oxford, where there is a stone on his grave bearing the following inscription:— 'Here lieth the Body of Roger Altham, Dr. in Divinity, Canon of Christ Church, and Hebrew Professor, Aged about 66, and departed this life August 15th, 1714.' His wife was buried beside him; the inscription on her monument reads:— 'Here lieth the Body of Frances Altham (relict of Roger Altham, D.D.), who departed this life December 3rd, 7341, aged 80 years.' Arms: Arg. a lion saliant sable; Impal. Party per chevron embattled—three martlets, two in chief,

and one on base. His will was proved at Oxford, April 12, 1715. Dr. Altham's name does not appear in our register, and it is doubtful if he ever set foot in the parish, except to be inducted to the benefice.

42. **Thomas Newton** was the son of one Lawrence Newton, and born at Kerby, Notts. He was at school at Nottingham under Mr. Birch—a not inappropriate name for a schoolmaster. He was admitted a pensioner of Christ's College, Cambridge, June 14, 1670, aged fifteen, and took his B.A. degree, 1674, and M.A., 1677. He was appointed to Nunburnholme on the presentation of James II, November 21, 1687. From the thirteenth century to the present time this is probably the only exception to the appointment to the rectory by the Archbishops of York, which is easily explained by the fact that after the death of Archbishop Dolben early in 1686 the see was vacant for more than two years, until the appointment of Thomas Lamplugh, a native of Thwing in the East Riding, and Bishop of Exeter in 1688; during this interregnum in the archbishopric the patronage lapsed to the Crown.

43. **Jeremiah Farrer** came of a well-known West Riding family. His incumbency of forty years was the longest of any of those recorded save one, and he appears to have been in almost constant residence during the whole of that time. Five of his children—Elizabeth, Dorothy, Ellen, Margaret, and Abraham—were baptized at Nunburnholme. Another son, Josias, was buried here April 24, 1707. A son, William, who was born at York, was educated at Pocklington School under Mr. Drake, and from there proceeded to St. John's College, Cambridge, where he was admitted as a pensioner March 2, 1715, at the age of eighteen. He graduated M.A., took Holy Orders, and was rector of Burnby, the next parish to Nunburnholme, from 1720 to 1735, in which year he died, and was buried at Burnby.

Mr. Farrer's youngest son, Abraham, matriculated at Balliol College, Oxford, May 21, 1726, at the age of fif-

teen, and took his degree, B.A., January 21, 1730. He was elected to a Yorkshire fellowship at Lincoln College, November 23, 1731, being a contemporary of John Wesley, who was a fellow of the same college, and with whom young Farrer must have been well acquainted. He became M.A. in 1732, B.D. in 1742, and D.D. in 1747. He took Holy Orders, and retained his fellowship till his death, which took place at the early age of thirty-nine, and was buried at Nunburnholme, July 15, 1747.

Mr. Farrer's daughter, Ellen, became the second wife of Mr. William Preston, a Leeds merchant, of Flasby Hall, near Gargrave, she being married at Nunburnholme, October 24, 1721. There were five sons and three daughters of this marriage; Henry, the fourth son (born February 15, 1737), married and had a son, Henry, who succeeded his uncle, Thomas Preston, of Moreby, near York. Elizabeth, the widow of Jeremiah Farrer, died in York, where no doubt she resided after her husband's death, and was buried here September 25, 1754. Mr. Farrer died at an advanced age in 1735, and was buried in Nunburnholme Church, July 1. His will, dated March 21, 1733, was proved at York by his two daughters, Mary and Margaret, on August 29, 1735. He had considerable property at Birstall and other places in the West Riding. He also was possessed of lands and tenements in Nunburnholme, which he bequeathed to his son Abraham; and he left ten pounds to the poor of Nunburnholme.

44. **Henry Travers** was a native of Devonshire, and was educated, along with his friend Thomas Hayter, probably at Blundell's School, Tiverton. From school Travers, or Traverse as he originally spelt his name, went to Queens' College, Cambridge, where he became a sizar in April, 1719, and graduated B.A., January, 1723; M.A., July, 1736. He was ordained in due course, and became curate successively of West Walton and Upwell, near Wisbeach. Through the influence of his friend Hayter, who was successively Archdeacon and Prebendary of York, and afterwards Bishop of

Norwich and of London, he was appointed by the Archbishop of York to the vicarage of Ilkley on January 16, 1735, and on the following July 30 was collated to the rectory of Nunburnholme; along with this, Mr. Travers held the curacy of Kilwick Percy, the next parish, to which he was licensed by the Dean of York, with the consent of Archbishop Blackburn, holding one service on the Sunday at each place, and residing at Nunburnholme. He was married by licence on August 14, 1737, to Mrs. Jane Carr, who was then living in the family of Sir William Anderson, Bart., the owner of Kilwick Percy; probably she assisted in the management of the household. By her he had two daughters, Jane, baptized at Nunburnholme July 31, 1738; and Grace, on March 19, 1740; the latter was buried at Kilwick Percy on November 20, 1750. Mr. Travers was buried at the same place on October 20, 1754, leaving his widow and one surviving daughter in straitened circumstances. Henry Travers was a man of some literary attainments. Mr. W. P. Courtney writes of him¹:—

In 1731 there came out a volume entitled 'Miscellaneous Poems and Translations, by H. Travers, London: Printed by Benj. Motte at the Middle Temple Gate in Fleet Street. MDCCXXXI.' The verse-dedication to Wriotheshly, Duke of Bedford, eulogized the reclaiming by him of the fen-lands at Thorney. A long list of subscribers, many of them fellows of the Colleges at Cambridge, followed, their assistance being obtained to relieve Travers from some pecuniary embarrassments (Nichols, *Literary Anecdotes*, vi. 251). Among the poetical pieces were two of some local interest, viz. 'An Epistle from the Fens to Mr. . . . at Rome,' and 'An Ode to the Fair Unknown, upon seeing her in the Music Booth at Sturbridge Fair.' The author had some fame in the University as a poet. In some satiric lines headed 'Mr. (Edward) Prior's Lamentations for the loss of Mrs. Joanna Bentley', and mentioning the Cambridge gallants and wits of 1722, it is prophesied that Travers would 'in good numbers ridicule bad tea' (Nichols, *ib.* i. 225). The volume was re-issued with some additional pieces, as 'Miscellaneous Poems and Translations, by H. Travers, M.A., Rector of Nunburnholme, Yerk, printed by C. Ward and R. Chandler,

¹ *Notes and Queries*, 10th S., iii. 346: article by W. P. Courtney.

booksellers in Coney Street. MDCCL.' It was now dedicated in prose to the nobility and gentry, and was heralded by a fresh list of subscribers, mostly of Yorkshire people.

One regrets, not without surprise, that scenes and incidents connected with Nunburnholme and its neighbourhood did not suggest themes for some of Travers's poems published in this volume. Mrs. Travers long survived her husband; she was buried at Kilnwick Percy on September 18, 1797, aged eighty-six.

45. **William Cayley**, who was collated to Nunburnholme on October 23, 1754, came of an old Yorkshire family, being a great-grandson of Sir William Cayley, who was created a baronet in 1661 for his services in the Civil Wars. His father was Cornelius Cayley, recorder of Hull, who, dying in 1779, left issue one daughter and five sons, of whom William was the eldest. He was born at Hull in 1724, was educated there under Mr. Blyth, and afterwards at Beverley under Mr. Clark, and was admitted a pensioner on June 8, 1742, at Christ's College, Cambridge, where he graduated B.A., 1746; M.A., 1749, having been admitted scholar in 1745. Besides being rector of Nunburnholme he was also rector of Burton Agnes in the East Riding. He was, moreover, a prebendary of Southwell. Mr. Cayley was vicar of Stainton in Cleveland 1750-60. He resigned Nunburnholme in 1771, when he was appointed vicar of Rudstone, which he held with Burton Agnes by dispensation from the Archbishop of Canterbury. During the seventeen years of his incumbency of Nunburnholme, he never seems to have set foot in the place, except at the time of his institution to the benefice. He leased his tithes in 1757 to the Earl of Carlisle, and left the clerical duties to be performed by Mr. John Perry, the curate in charge, who, though performing other duty in the neighbourhood, resided at Nunburnholme, probably in the rectory house. Mr. Cayley was married, but left no family. A memorial tablet to his wife in Burton Agnes Church bears the following inscription:—
'Ann Cayley, daughter of Richard and Mary Williamson of

Kingston upon Hull; Died May xxiv. MDCCLXIX, aged xliii. To his much-loved wife William Cayley, Vicar of Agnes Burton, pays this last tribute of his affection.'

46. **Thomas Willan**, the son of a tax-collector of the same name, was born at Apperset, and was educated at Threshfield near Settle. He was admitted sizar of St. John's College, Cambridge, June 10, 1751; B.A., 1755, and was ordained Deacon at York, May, 1755. He came here from Rudstone, of which parish he had been curate in charge. He was instituted to Nunburnholme on October 30, 1776, and his incumbency is the longest of which we have any reliable record. He married Mrs. Mary Keilor of Thorpe, near Rudstone, on December 11, 1772, the marriage being performed by the Rev. E. Willan at Nunburnholme, by licence. Mr. Willan was also vicar of Warter, to which living he was instituted August 31, 1779. He was buried in the chancel of Nunburnholme Church on February 20, 1816. A monument in the church to his memory bears the following inscription:—'Sacred to the memory of the Revd. Thomas Willan, Rector of this parish upwards of 44 years, and Vicar of Warter. He died 15th February, 1816, aged 89 years.' There is also a monument to his daughter, apparently his only child, with this inscription:—'In memory of Mary, daughter of Thomas Willan, rector of this Church and Mary his wife, who departed this life July the 13th, 1802, in the 28th year of her age.' Mrs. Willan died at the age of seventy-eight, and was buried at Nunburnholme, April 18, 1822.

47. **William Venables Vernon** (Harcourt) was born in 1789 at Sudbury, Derbyshire, being third son of the Hon. Edward Venables Vernon, Bishop of Carlisle, 1791–1808; Archbishop of York, 1808–48. He matriculated at Christ Church, Oxford, April 13, 1807, aged seventeen; Student, 1807–15; B.A., 1811; M.A., 1814. Mr. Venables Vernon was ordained Deacon at Bishopthorpe privately on Sunday, August 29, 1813, and Priest on the following Sunday. He was instituted to Nunburnholme on March 15,



THE RECTORY FROM THE SOUTH

1818, by Rev. George Markham by commission. He only held the Rectory for a few months, and never resided here. His was a glaring case of nepotism; and Nunburnholme was merely used as a stepping-stone to further rapid preferment. Appointed Vicar of Bishopthorpe, February 11, 1814, he was afterwards Canon residentiary of York, Rector of Etton, 1816-37; Vicar of Kirkby in Cleveland, 1823; Rector of Bolton Percy, 1837. He married, July 11, 1824, Matilda Mary, daughter of Lieut.-Colonel William Gooch. His eldest son was Edward William, of Nuneham Park, near Oxford. His father took the name of Harcourt on succeeding to the Harcourt estates. Mr. W. V. Vernon Harcourt, as he then was, died April 1, 1871.

48. **William Page** was a son of Rev. William Emmanuel Page, of Frodsham, Cheshire. He matriculated at Christ Church, Oxford, June 3, 1795, aged seventeen. He became B.A., 1799; M.A., 1802; B.D., 1809; D.D., 1815; Second Master of Westminster School, 1802-14; Head Master, 1814-19. He was instituted to Nunburnholme October 15, 1816, by the Rev. H. E. Bentinck, Rector of Siggles-thorne, being also Vicar of Willen, Bucks, 1806-19; Vicar of Steventon, and Prebendary of Westminster, 1812-17. Made Rector of Quainton, Bucks, 1817, he was appointed Sub-Almoner in the same year, which office he held till his death, September 20, 1819. Dr. Page's was a gross case of pluralism, even for that age of abuses; it seems outrageous that a man should be Head Master of Westminster School, Vicar of Willen and Steventon, Prebendary of Westminster, Rector of Quainton and of Nunburnholme, and Sub-Almoner at one and the same time. There is no indication in our registers that he ever resided here; he probably only visited the place once, namely when he was inducted. The only permanent advantage he conferred on this benefice was to improve the rectory house, which he did at his own charges, as well he might.

49. **Charles Dyson**, a son of Jeremiah Dyson of Acton, Middlesex, must have been a remarkable contrast to his

predecessor ; for although he was a man of delicate constitution and retiring habits, his character was one of singular force and beauty. He was devoted to the work of his calling in life, and was in every way a model parish priest.

His family was one of some distinction, his grandfather being Jeremiah Dyson, of whom Johnson in his *Life* of Akenside records that the great physician ' would perhaps have been reduced to great exigencies, but that Mr. Dyson, with an ardour of friendship that has not many examples, allowed him three hundred pounds a year.' Coleridge, in his *Memoir* of Keble, relates that Charles Dyson once said to him : ' My grandfather was satyriized by Horace Walpole, but he was a noble fellow ; he would not sell the places at the table of the House of Commons, as his predecessors always did, but appointed Hatsell freely, losing £6,000 thereby, and Hatsell in consequence appointed my father freely.' The appointment here referred to was a clerkship in the House of Commons, which Dyson's father held. He was also called Jeremiah, after his father, a name which in later years was playfully given to Charles Dyson by his intimate friends, of whom Coleridge was one.

It was originally intended that Charles Dyson should follow the same course in life as his father and grandfather had done ; this, however, he firmly declined to do ; and instead he earnestly applied himself to prepare for taking Holy Orders.

He was first sent to a private school at Southampton, and from there went to Corpus Christi College, Oxford, of which college he was on December 6, 1804, elected a Scholar, graduating with Second Class honours in Classics in Easter Term, 1808. It was here that he became the intimate friend of John Keble, Arnold, and J. T. Coleridge. To these distinguished men he in time became, through his knowledge of the world, a great authority and counsellor. He was a few years the senior of Coleridge, who speaks of him thus :—

When I entered the College he had already taken his Bachelor's degree ; he was, however, still a regular resident according to the

College rule, and was one of the kindly party who greeted me on my admission into the Junior Common Room. Keble and he were already on friendly terms, and I was happy enough to be soon admitted to the same privilege. Delicacy of constitution and principle equally made him a very abstinent man, but he was by disposition social; his father's position, and the society with which he associated at his home, his more frequent visits to London, the extent and variety of his reading and information, might have made him much regarded by us who were younger, and had seen less of the world; but he added to all these advantages such sweetness of temper, and so much quiet humour as made his society eagerly coveted. Drinking tea in his room, two or three of us at a time, was a great delight. I smile when I remember how we thought of his tea from Twining's, and his wax lights, luxuries or refinements which in our day, or at least in our College, were not commonly indulged in. He was very fond of coming out late at night and pacing up and down our little quadrangle; many and many a happy talk have Keble and I had with him in this way.¹

Dyson became a Fellow of his college, and in 1812 was elected Rawlinsonian Professor of Anglo-Saxon. He is said to have delivered only one public lecture, but that was an admirable one. He was conscientious in any work he undertook, and was very severe on his own performances.

He was ordained Deacon in 1816, and, no doubt, Priest in the following year, on the title of his Fellowship, which he held till 1817. Archbishop Harcourt was a friend of his father's, and this it was that led to Dyson's appointment to Nunburnholme, to which he was instituted on March 18, 1818. A few days before this we hear of him in Oxford walking round Christ Church Meadow with his friend John Keble, discussing sundry subjects for sermons with which he hoped to edify his flock at Nunburnholme. If only those discussions could have been handed down to us, how interesting they would now be! It is greatly to be regretted that Dyson left practically no publications behind him, when he might well have done so much in that way. Beyond a contribution of four poems under the signature of 'D' to a volume entitled *Days and Seasons, or Church*

¹ *Memoir of John Keble*, by Sir J. T. Coleridge, 2nd ed., vol. i, pp. 36-7.

Poems for the Year (Derby, 1845), I can hear of no literary work of his now remaining to us.

He married his cousin shortly before he took up his abode at Nunburnholme Rectory, which he did immediately after his institution. He effected certain improvements in the rectory house, but not on any large scale, devoting more attention to the garden in which he took great delight, planting trees about the house, of which we now reap the benefit. He was also extremely fond of flowers, and cultivated them considerably. He must have found the church in much the same state as it had been for a hundred years previously. It presented in those days a venerable though somewhat dilapidated appearance, but Mr. Dyson did not attempt anything like a restoration of the fabric; the age for that was not yet come. He did, however, make certain alterations in the internal arrangements, the principal one being the erection of what was then called a 'loft', or gallery at the west end of the church, upon which about £20 was spent. This I have ascertained from the old account book of the village carpenter of that day, to whom the work was entrusted.

Small though this parish was, Mr. Dyson must have applied himself with much care and devotion to his pastoral duties, going in and out daily among the people, ministering not only to them in spiritual things but also to their bodily needs. I well remember, as a boy, some of the older inhabitants here speaking of him in terms of warm affection, and it would seem that by his teaching and example he raised the whole tone and character of the parish. He was most generous to the poor.

Though far removed from them, he did not lose touch with his old Oxford associates. In the summer of 1820 John Keble paid a round of visits to his friends in the north of England, among whom was included Charles Dyson. He arrived here on August 9th, after visiting his friend Mr. Davison at Washington, near Durham, and left on Friday, the 18th, to visit Mr. Penrose at Fledborough, near Newark.

We have some interesting accounts of this visit not only from Coleridge's *Memoir* of Keble, but also from letters which Keble himself wrote while he was at Nunburnholme. The Dysons took him to see many places in the neighbourhood, among which were Beverley Minster, King Edwin's at Guthmundham, or Goodmanham as it is now called, Mr. Denison's at Kilwick Percy, the Duke of Devonshire's at Londesborough, and Lord Muncaster's at Warter. Of his visit here he gives a vivacious description in a letter he wrote dated 'Nunburnholme, Aug. 16, 1820,' to his brother at Fairford, where his father and mother also were then living. It may not be thought out of place if I here reproduce the more interesting parts of this letter. He says:—

On Wednesday morning Davison and self got to Durham in a chaise in spite of a spring breaking in Chester-le-Street, just in time for us to get into a coach and go to York. . . . Next morning I set off at 11 o'clock to go to Dyson's. When I turned in at his garden gate I saw a tallish lady tripping across the churchyard which is close to his house, and a few yards further presented myself in front of his drawing-room window, and saw his fat face and spectacles and a book in his hand, precisely in the same attitude, and shouting in the same tone in which he used to greet me at Corpus. So here I have been, laughing, talking old stories, eating, drinking, sleeping, looking at his flowers, and taking long walks alongside the Wolds ever since. Yesterday we all went to Beverley. . . . Do you know Dyson preached the other day at the Visitation. . . . He has at present plenty of clerical work on his hands, viz. the curacy of Kilwick, two miles off, the cure consisting only of four families, and also the cure of Mr. Carr's church at Burnby. . . .

This place is really a very pretty one, much the pleasantest to live in of all the manifold places at which I have been visitating this summer. It is a combe between two chalk hills, running nearly east and west. The northern hill is as fine a wooded slope up to the very top as one would wish to see, and at its base, running down to the village, are several little strips of land, or garths as they call them, forming so many small freeholds at the back of respectable looking red-tiled, rather large cottages. In short, a great part of the village is occupied by people who have something of their own, and the comfort and neatness of it seems to be in proportion greater than in our places. This house looks westerly, a few points to the south, and is a little sheltered from the immense inclosed plain of York

(being quite at the mouth of the Combe) by a green bank or knoll which runs along in front of it. There are not many trees about it yet, but he has planted and is planting to good purpose. The beck runs at the south of the garden.

Of this memorable visit of the author of *The Christian Year* to his friend at Nunburnholme we have a lasting reminder in an entry in our parish register of a baptism which Keble performed in our church under date August 13, 1820; it is not improbable that he preached here also; but of this we have no record. It is, however, more than probable that one of the poems of *The Christian Year*, namely that for the Fourth Sunday after Trinity, was written during this visit. This poem was dated by Keble August 20 of this same year. He left Nunburnholme on Friday, the 18th, for Fledborough; the poem could hardly have been written on his journey by coach, nor is it at all likely that it would be composed on the following day; the probability is that it was written at Nunburnholme, and finally revised and signed on the 20th at Fledborough. Keble's journey to Fledborough is described by him in a letter he wrote to Dyson from Fairford, in which he relates that he travelled—by coach, of course—from Hayton to York, holding a drunken sailor by the button lest he should tumble off.

It was said to have been chiefly owing to Dyson's advice and influence that Keble was induced to publish *The Christian Year*. Certain it is that many of the poems, while yet unpublished, had been known to the Dyson family, who had drawn spiritual life from them.

Although Charles Dyson's name did not come before the public in the great Oxford Movement of which Keble, Newman, and Pusey were the enlightening and ruling spirits, yet he exerted a very real influence in a quiet way. Miss Yonge, in an unpublished sketch she wrote of Miss Dyson's life, says: 'From the first Mr. Dyson had been in the counsels of the men who had worked the great revival, not stirring much himself, but advising, criticizing, assisting

by the quiet influence of a great spiritual power and an able intellect behind the scenes, as it were !'

The cold climate of the East Riding affected Mrs. Dyson's health, and occasionally Mr. Dyson returned to Oxford and acted as Chaplain of his old College, having been formally appointed on May 22, 1826. He finally resigned Nunburnholme for Nasing in Essex towards the end of 1828. That living also he resigned in order to devote himself to the care of his father, who was then residing at Petworth, and who died in 1835. In the following year he was presented to the rectory of Dogmersfield in Hampshire, where he remained till his death in 1860. There he built a new parsonage, and helped his sister—a great friend of Miss Charlotte Yonge, the authoress—to build a new church in the parish.

Mr. Dyson revisited Nunburnholme about the beginning of 1833, when he, of course, called upon some of his old parishioners, among them an old man to whom he was greatly attached and had generously granted a pension for life.

Coleridge had many pleasant things to say of Dyson, some of which I cannot forbear here to cite. He tells us that—

His society and conversation were delightful ; in his talk such a happy mixture of things old and new, enriched with so much anecdote and literature, so grave and so charitable on serious subjects, and on all so seasoned with quiet humour in the manner. Retiring from notice and unknown to the world, discharging his duties in the quietest and most peaceful spirit, he was yet to all who knew him an object of loving veneration. Adventures in his life there were none to tell. He was a diligent pastor, an earnest student, a delightful host ; his greatest pleasure beyond what these implied was in seeing country at home and abroad.

The same author gives a touching account of his last interview with Dyson not long before his old friend's death. He shall describe the parting in his own words.

As we stood by his mantelpiece shortly before I left him, he pointed out some old family drawings and little relics which friends had brought him from their travels. I remember a fragment of rock from

Sinai, a stone from Jordan, a bit of the rocky ground of the pathway from Bethany to Jerusalem. He remarked how in looking on such things and recalling the scenes of his boyhood and youth, he was moved, sometimes almost to tears. I see him now standing at the door as I left him; with a smile on his face, and in his old playful way he said, 'Well, Privy Councillor, good-bye; thank you for this. I cannot tell how much pleasure you have given me by this visit.' So we parted for this life.

We are tempted to dwell at greater length upon the life and character of one who combined in such a remarkable degree so many choice and lovable qualities, for I will venture to say that in all our long line of rectors there is not one in whose person a larger share of wisdom, learning, humility, simplicity, and sterling goodness were united than in Charles Dyson; but we must pass on, though not without giving expression to the hope that his name may ever be had in grateful and honoured remembrance, and his high ideals copied by those who may yet be destined to follow him here.

I here give one of the four poems by Charles Dyson referred to above, which will form a fitting close to this brief sketch; the other three were for Easter Eve, Easter Sunday, and the Fifth Sunday after Easter.

Good Friday.

'Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on Him shall not be confounded.' 1 *Peter* ii. 6.

O Lamp of Life! that on the bloody Cross
 Dost hang, the Beacon of our wandering race,
 To guide us homeward to our resting place,
 And save our best wealth from eternal loss;
 So purge my inward sight from earthly dross,
 That fixed upon Thy cross, or near or far,
 In all the storms this weary bark that toss
 (Whate'er be lost in the tempestuous war),
 Thee I retain, my compass and my star!
 That when arriv'd upon the wish'd-for strand,
 I pass of death the irrevocable bar,
 And at the gate of Heaven trembling stand,
 The everlasting doors may open wide,
 And give Thee to my sight, God glorified!

50. **Henry Fendall**, of Emmanuel College, Cambridge, graduated B.A., 1816. He was collated to Nunburnholme April 30, 1829; and he exchanged this benefice for the Vicarage of Crambe near Malton in 1839 with the Rev. C. J. Hawkins. Three of his children were born here—Philip William, baptized December 19, 1828; Walpole Cheshyre, baptized March 1, 1830; and Charles White-lock, baptized May 25, 1835. He travelled a good deal abroad, and ultimately settled in New Zealand. His wife died at Crambe, in which church there is a tablet to her memory bearing the inscription—‘To the memory of Ann Catherine, wife of the Rev. H. Fendall, who died March 30, 1842. Æ. 48.’

51. **Charles James Hawkins**, son of the Rev. Charles Hawkins, Canon residentiary of York, and his wife Augusta, daughter of Sir James Cockburn, M.P. He graduated B.A., 1831; M.A., 1836, St. John’s College, Cambridge, and was collated to Nunburnholme May 1, 1839, having previously held the Vicarage of Crambe, as stated. Three of his sons were baptized here—James Caesar Hugh, on November 2, 1841; and John, October 16, 1843. Mr. Hawkins was grandson of Charles Hawkins, Esq., sergeant-surgeon to George III, a brother of Caesar Hawkins, Esq., of Kelston, Somerset.

52. **Henry Brooke Boothby**, eldest son of Rev. Brooke Boothby, prebendary of Southwell and rector of Kirkby in Ashfield, and of Louisa Henrietta, daughter of Henry Venables, third Lord Vernon, and grandson of Sir William Boothby, the eighth baronet of that name. He married in 1849 Frances Sarah, eldest daughter of John Banks Jenkinson, D.D., Bishop of St. Davids, and sister of Sir G. S. Jenkinson, Bart., M.P.

He graduated B.A. of Durham, was ordained deacon, 1841, priest 1842, and was collated to Nunburnholme, January 28, 1845, resigning it in 1852 on his appointment to the Vicarage of Lissington in Lincolnshire. His second son, Horace Brooke, died on October 3, 1852, and is buried in our churchyard.

Mr. Boothby was curate of Bishopthorpe from 1841 till his appointment to Nunburnholme.

53. **Hon. John Baillie**, fifth son of George Baillie, Esq., of Mellerstain, Roxburghshire, and brother of George, tenth Earl of Haddington, was born January 3, 1810; he married, April, 1837, Cecilia Mary, eldest daughter of Rev. Charles Hawkins, Canon residentiary of York, and had issue Hugh John, born 1838, Thomas George, born 1842, and six daughters. He graduated B.A., Trinity College, Cambridge, and was ordained deacon 1833 by the Archbishop of York, and priest 1834 by the Bishop of Lincoln. He was collated to Nunburnholme, October 5, 1852, vacating the benefice April, 1854, on his appointment to the rectory of Elsdon, Northumberland, which he held till 1876. Mr. Baillie was appointed prebendary of Wistow and Canon residentiary of York Minster in 1854. He died August 7, 1888.

During his incumbency of Nunburnholme the rectory house was enlarged, the two existing wings being added at that time.

54. **Francis Orpen Morris**, the eldest son of Rear-Admiral Henry Gage Morris and Rebecca Newenham Millerd, youngest daughter of the Rev. Francis Orpen, Vicar of Kilgarvan in the county of Kerry, was born March 25, 1810, at Cove near Cork.¹ He was educated at

¹ His grandfather was Colonel Roger Morris, who took an active part in the American War of Independence, being aide-de-camp, together with George Washington, to General Braddock, in the campaign of 1755. He was present at the battle of the Monongahela River, when the general and twenty-six of his officers were killed, and thirty-seven, including Colonel Morris, were wounded. He also served under Wolfe, and was present at the taking of Quebec, in command of Grenadiers. He married in January, 1758, Mary, daughter of Frederick Philipse of Philipsburg, near New York, who inherited from her father large estates, portions of which were in and around New York; these were confiscated to the State of New York after the conclusion of the war, when Colonel Morris and his wife returned to England. Colonel and Mrs. Morris were on terms of friendship with George Washington, who used to visit them at the house which Colonel Morris had built on his estate on Manhattan Island near New York. Mrs. Morris lived to her ninety-sixth year, and both she and her husband were buried in St. Saviour's Church, York.

Bromsgrove School and Worcester College, Oxford, where he graduated B.A. (Second Class, Classics) in 1833. Ordained Deacon 1834, and Priest 1835, by the Archbishop of York, he became Curate of Taxal for a few months; Curate of Christ Church, Doncaster, 1835-7; Ordsall, Notts., 1837-42; Crambe, Yorkshire, 1842-4; Vicar of Nafferton, 1844-54; Rector of Nunburnholme, 1854-93. Mr. Morris was a Justice of the Peace for the East Riding for about fifty years. He married Anne, daughter of Mr. Charles Sanders, of Bromsgrove, by whom he had three sons and six daughters; of the latter the eldest died at Nafferton, June 5, 1847. He went to Nunburnholme in the spring of 1854, having been presented to the benefice by Archbishop Musgrave. The alterations in the rectory house made by his predecessor were scarcely completed at this time; but the garden had been considerably altered and improved a few years previously by Mr. Boothby. The church sorely needed reparation, but the work was not seriously taken in hand till nearly twenty years later. Several minor improvements, however, were effected by Mr. Morris immediately after he took up his residence here. At that time the church was filled with high pews of mean type, and an unsightly gallery at the west end completely hid a beautiful Norman arch; these were all speedily cleared away, and sittings of a more seemly kind took the place of the old pews. There was no school in the village at this time, and Mr. Morris at once set to work to get one built. A suitable site was given by Lord Londesborough, and before the end of 1855 the school was completed. Mr. Morris had a remarkable capacity for work, and was a voluminous writer, especially in the domain of Natural History; and Nunburnholme being a much smaller parish than his previous one, he was able, without in any way interfering with his pastoral duties, to devote more time to his literary pursuits.

The work by which he was best known, the *History of British Birds*, had been partly written before he came to Nunburnholme. It appeared originally in monthly parts,

and no break was caused in the issue by reason of the author's change of abode. The first part was issued in June, 1850, and the work became at once very popular, and has gone through many editions. The entire work was produced in Driffield, the next parish to Nafferton, by Mr. Benjamin Fawcett, a printer and engraver of considerable ability and enterprise. The *History of British Birds* was followed shortly afterwards by two other works on Natural History—one on the *Nests and Eggs of British Birds*, and the other on *British Butterflies*. These two publications also appeared originally in monthly parts, and were subsequently brought out in volume form. His last great work on a kindred subject was the *Natural History of British Moths*, comprising four volumes, published at intervals in parts between 1859 and 1870. There were many difficulties connected with its publication, which the author overcame with much patience and labour. About seventeen hundred species were figured and described in these four volumes. He was also a very prolific writer of letters to the newspapers and periodicals on a multiplicity of subjects. He left behind him five large folio volumes of about 250 pages each, filled with press cuttings relating to his letters and leaflets.

Mr. Morris was a strong supporter of the cause of humanity to animals, and he interested himself on their behalf in a great variety of ways. It was mainly through his advocacy of the cause of the Sea-birds in the columns of the *Times* and other journals that the Act of Parliament for their protection during the breeding season was passed in 1869. At that time gross cruelties to the birds were being perpetrated unchecked; and on our Yorkshire coast and elsewhere they were in danger of being wellnigh exterminated. The Duke of Northumberland had charge of the Bill in the House of Lords, and Mr. Christopher Sykes, M.P. for the East Riding, in the House of Commons, and it was passed without opposition. Subsequently the Act was extended for the protection of land birds.

He was strongly opposed to the practice of experimenting on living animals, and during the later years of his life he carried on a determined crusade, and wrote much against vivisection.

During his incumbency the church of Nunburnholme (with the exception of the tower) underwent restoration, £1,000 being spent upon it. The church was re-opened by the Archbishop of York in 1873.

Mr. Morris died at Nunburnholme on February 10, 1893, and was buried in the churchyard, close to the south wall of the nave and near the grave of his wife, who died in 1877.¹

55. **Marmaduke Charles Frederick Morris**, the

¹ In alluding to his death *The Yorkshire Post* thus spoke of Mr. Morris in an article published on February 13, 1893: 'Though devoted to natural history, and a diligent student as well as accomplished man of letters, Mr. Morris was also a hard-working parish clergyman, beloved, as he deserved to be, by all his parishioners, and a divine who often proved the sincerity as well as the intelligence of his piety by the success with which he wielded his pen in the defence of the Christian religion. Yet his life, after all, was the best sermon he ever preached. His parish was but a thinly populated one; to that circumstance the reading world is indebted for Mr. Morris' literary works, for he always put his clerical duties in the first place, and restricted his scientific and literary labours to what he called his leisure. They would have sufficed to occupy the entire lives of half a dozen less industrious men. Mr. Morris' powers of work were as notable as his enthusiasm for his favourite science was remarkable. His career altogether presents a striking commentary on the very generally received opinion that intellectual stagnation is one of the well-nigh inevitable conditions of a country parson's life. Nunburnholme Rectory is certainly a secluded place enough—far from the world's great highways. Yet its late occupant maintained a very distinct and notable place in the intellectual world. He kept himself abreast of the most recent advances of science, and was a valued contributor not only of *The Yorkshire Post* and *The Times*, but of several scientific journals and periodicals. We shall not soon look upon his like again. Such men are only born once or twice in a century. His writings have contributed powerfully to the greater interest which is now taken in birds, and beasts, and insects by educated people generally, and that increased tenderness in their treatment of dumb animals which is being successfully inculcated in children. From his tree-shaded study at Nunburnholme Mr. Morris preached the gospel of kindness to every living creature to a congregation spread all over the world, and his discourses will long survive the warm heart and active intellect that prompted them. "He being dead yet speaketh."

youngest son of the previous rector. Born at Crambe, Yorkshire, and educated at St. Andrew's College, Bradford, Berkshire, and at New College, Oxford, graduating B.A., 1867; B.C.L., 1870; M.A., 1872. Ordained Deacon 1869, and Priest 1870, by the Bishop of Hereford. Head Master of St. Michael's College, Tenbury, 1869-74; Diocesan Inspector of Schools for York Diocese, 1874-80; Vicar of Newton-on-Ouse, Yorkshire, 1879-93; Rector of Nunburnholme, 1893 to the present time; Justice of the Peace for the East Riding, 1899; Rural Dean of Weighton, 1899-1904. Author of *Yorkshire Folk-Talk* (1892); *Francis Orpen Morris, a Memoir* (1897); *The Vowel-Sounds of the East Yorkshire Folk-Speech* (1901).

In taking a survey of the list of rectors as a whole one or two features are observable.

The longest incumbency was that of Thomas Willan, forty-five years; then follow Richard Hawclyff and Philip Forde, probably something over forty years each; Jeremiah Farrer, forty years; Francis Orpen Morris, thirty-nine years; in each case approximately.

The greatest number of changes took place in the fifteenth century, when there were no fewer than nineteen appointments. Many of the rectors at that time would be non-resident. This was due to the custom, very common in those days, of the Bishops giving leave of absence to incumbents ostensibly to study abroad: it was a great abuse, and many of the parishes suffered in consequence.

On the other hand, from 1500 to the present time the rectors, almost without intermission, have been in practically constant residence here, the only exceptions being William Cayley (1754-71), and the short incumbencies of Roger Altham, William Venables Vernon, and William Page. There can be few parishes where so good a record in this respect can be found, and especially in the East Riding, where the Church suffered grievously for many years through non-residence of incumbents.

From 1240 and earlier, to 1552, the rectors would all

be celibate priests; the first married rector would be William Braithwait (1579), and from that date till 1893 all have been married, with the possible exceptions of one or two.

The year of Philip Forde's resignation is uncertain; he does not appear by the registers to have died here, although he was rector so many years.

CHAPTER V

PARISH REGISTERS

PRIOR to the Reformation, the only registers at all corresponding with the parish registers of the present day were those kept in the monasteries, and any others which the parish priests might happen to make voluntarily for their own private use; these would naturally be only very incomplete records of rites administered by the parochial clergy. It was not until after the dissolution of the monasteries that any general order was given by state authority to the parish priests for the keeping of registers. This was done in the first instance by Thomas Cromwell, Henry VIII's vicar-general in 1538. Hence, parish registers are not found of an earlier date than that, except in isolated cases; and very few, comparatively, begin as early as 1538, inasmuch as many of the clergy did not carry out the injunctions of the King's chief minister. Accordingly, these injunctions were renewed in 1547, and again in 1559 by Queen Elizabeth, at which date most of our parish registers began, including in all probability the Nunburnholme registers. These early records of baptisms, marriages, and burials were written on paper, but in James I's reign an order was made that the existing registers should be copied into a parchment book; therefore many parish registers, and some even which begin with 1538, are merely copies on paper made before the year 1603. In this latter year the Canons Ecclesiastical were drawn up, and Canon 70 deals with this question of keeping a register of baptisms, marriages, and burials. It recites that 'In every Parish Church and Chapel within this realm, shall be provided one parchment book at the charge of the parish, wherein shall be written the day and year of every Christening, Wedding, and Burial, which have been in that parish since

the time that the law was first made in that behalf, so far as the ancient books thereof can be procured, but especially since the reign of the late Queen.' The Canon then goes on to give minute instructions for the safe custody of the register book, to which we need not here make further reference.

The earliest Nunburnholme register book dates from 1586. The entries made down to 1598 are written in a neat running Elizabethan hand—a much more beautiful hand than any in these days. In the latter year William Braithwait, who was then rector, makes the following note:—

This Register is pfit [perfect] and true for the space of eighteen years, but before yt tyme there are sundrie defects in the former doynges of my predecessor.

	By me	Willm Brathwait
Churchwardens	{	Roger Smyth + Bartholomew Holme his m'ke Edmund Smyth his + Edward Smyth the elder + Robert Symth = his m'ke Edward Smyth the younger. John Dobson + his marke.

According to this statement our register should begin in 1580; it may have done so, and the first page or so be missing. Who William Braithwait's predecessor was is uncertain: it may have been Robert Awlebie, the same who was described as 'curate' in 1552, but whoever the rector was, his registers had evidently been carelessly kept.

If Braithwait's register is perfect, as he states, it is difficult to account for the divergence in the average number of baptisms in the interval from 1586 to 1598 and that from 1605 to 1614. In the former period the average works out 3.5 a year, and in the latter 6.8, nearly double. It is not likely that there was an increase in the population sufficient to account for this; the probability is that the rector deputed some one to make the entries, and that certain items had been omitted through carelessness.

With the exception of a few words here and there in Latin

the registers are entirely in English. The casual notes and remarks made in the margin by the incumbent which enliven the pages of some parish registers are here few and far between; one wishes it had been otherwise. Sometimes the most trivial remarks become interesting after a lapse of three hundred years or more. On the whole these registers have been carefully kept; one seldom meets with a gap.

In the case of some of the earlier baptismal entries the names of the sponsors are given, for instance:—

Anno dñi 1590. Williã Brathwait sone of Williã Brathwait was borne the eighth of June and was baptized xiiijth of the same month Mr. Lindley, Mr. Longley, and Mrs. Slater sureties.

Elias Smith sone of Roger Smith of Burnholme was baptized xxvij of December Anno Dñi 1597. Witnesses William Yeoman, Thomas Smith, Marie Brathwait.

No entry appears between April, 1599, and March, 1604. During that interval the rector died, and was buried in the chancel of this church. It seems strange that no record of this should have been made in the parish register.

Under the year 1596 we find the entry: 'Ursula Volantine daughter of Thomas Volantine an Egiptian was baptized the xij of March and buried xiiij of the same.' This was evidently a gipsy child.

There was probably some carelessness in the keeping of the registers in the early Jacobean days; but in 1610 a fresh start was made with the heading: 'The Regester of all the Christenings, marriages, and Burialles in Nunburnholme and Thorpe Anno Dñi 1610 anōq regni Jacobi 8 matij 25 die.' All seems to have gone fairly regularly, considering the unsettled condition of things in Church and State, until we reach the Commonwealth period; but the entries for a few years from 1630 are exceptionally few, and in recording the marriages at that time we find only the Christian name of the bride given, thus: '1633. John Soulseby and Anne were married the xvijth of July.'

During the dreary Commonwealth time things got into

a state of grievous neglect, to which allusion is made elsewhere. Among many other changes that then took place, registrars, or 'registers', as they were termed, were appointed in every parish by virtue of an Act of Parliament passed in 1653. Whether one such was actually appointed for Nunburnholme in that year I cannot say; there certainly was one two years later, but probably he was very illiterate and incapable. At all events the rector at that time, Thomas Gill, apparently never handed over the register book to the parochial registrar, but continued to make his own entries therein, for the most part during the latter part of the Commonwealth period. This was such an unusual occurrence with the parochial clergy that it will be worth while to give a complete extract from the register during that short interval. Not a single case of a civil marriage before a magistrate is recorded in our register book. Immediately following an entry of March 14, 1649-50, the register proceeds:—

The Register of all the Baptismes Burialls and Marriages in Nunburnholme and Thorpe since y^e 1st of May 1653.

- | | | |
|-------------------|---|--|
| Burialls | } | Imprimis—Ellen y ^e daughter of Marmaduke Taylor was |
| 1653. | | buried y ^e 10th of May. |
| Baptismes | } | Bennet the daughter of Edward Smith was baptized the |
| 1653. | | 17th of July 1653. |
| | | ffrancis the daughter of Willm̄ Taylor was baptized y ^e |
| | | 17th of July. 1653. |
| | | John the son of Richard Duesbury was baptized y ^e 25th |
| | of September. 1653. | |
| | Edward the son of Edward Winter was baptized y ^e 2nd | |
| | of October 1653. | |
| | Thomas the son of John Bourgh was baptised y ^e 26th | |
| | of October 1653. | |
| Thorpe 1654. | | Martin the son of Peter Oliver was baptised y ^e 11th |
| | | day of May 1654. |
| See the Registers | } | Rebecca the daughter of John Allerton baptised |
| Register for 1655 | | y ^e 2nd of July, 1654. |
| and for 1656. | | Thomas son to Thomas Gill Rector was baptised |
| | | 25 of 7br 1656. |
| | | ffrancis son to Thomas Gill Rector was baptised |
| | | 14th of Jan. 1657. |

1657. Richard Milner was buried the 8th of feeb. 1657.
 Katherine daughter of Thomas Gill was baptised y^e 9th of
 feeb: 1658.
 Anne the daughter of Robert Musgrave was baptised the
 3rd of May 1659.
 Thomas the son of Richard Milner was baptised the 30th
 of 7br 1660.
1660. Jonas the son of George Hudson was baptised the 21th [*sic*]
 of 8br 1660.
 Watson the son of John Borgh was baptized the 11th of
 1obr 1660.

The above entries give rise to some interesting speculations, and especially as to what Mr. Gill's position here precisely was during the years 1653 to 1660. That he continued to reside here during the whole of that period there can, I think, be no question. Three children were born to him during those years, and were all baptized here, namely in 1656, 1657, and 1658; and besides these, eleven other children of parishioners were baptized, presumably by himself, during the same time; in fact, there is no year in which there is not one or more entries, except during 1655. It is noteworthy that in recording the baptism of his own children in 1656 and 1657, Thomas Gill styles himself rector, while in the entry in 1658 he omits the word rector, but in 1661 he again assumes it. According to Torre, Thomas Gill was presented to the rectory in 1656 and resigned shortly afterwards, as well he might; but if that was so, he still appears to have performed certain ecclesiastical functions in the parish, at least as far as the baptizing of infants was concerned. Whether such baptisms were performed in private or in the church does not appear. It looks very much as though he put a strain upon his conscience, until in 1658 it reached breaking point, when he 'cut the painter' by resigning, though still continuing to reside here and perform certain ministerial offices privately, until the Restoration in 1660, when he again came into the full enjoyment of his rights, which he continued to exercise until his death, which took place on or about July 20, 1685.

It is remarkable that there is no marriage recorded in our register between November 29, 1640, and August 15, 1661; and no record of any burial between November 10, 1642, and May 10, 1653. These omissions are easily explained when we consider how troublous the times were through which the Church of England was then passing, and the rough treatment it received at the hands of a puritanical and fanatical Parliament. In 1645 the Book of Common Prayer was abolished by an Ordinance of Parliament, and there was set up in its stead what was termed the 'Directory for the Public Worship of God in the three Kingdoms'. By this 'Directory' the Baptismal Service for Infants was continued indeed, though with many alterations; the marriage ceremony reduced to the barest and briefest form; and the Burial Service done away with altogether, so that the people were then buried with little better ceremony than dogs.

By an Act of Parliament passed in 1653 marriages had to be performed before a justice of the peace, and the record of it entered in a book specially provided, and by a 'register' appointed under the same Act, which recites that

A Book of good vellam or parchment shall be provided by every Parish for the Registering of all such marriages; and of all births of children, and burials of all sorts of people within every Parish; for the safe keeping of which book the inhabitants and householders of every Parish chargeable to the relief of the poor, or the greater part of them present, shall on or before 22nd of September 1653, make choice of some able and honest person to have the keeping of the said book, who shall therein fairly enter in writing all such publications, marriages, Births of children, and Burials of all sorts of people.

In many cases the old church register book was used for this purpose, though it was not so at Nunburnholme, no entry having been made in our book under this Act of Parliament.

Our parish registers, then, reflect very clearly some of the violent changes that were taking place during the Civil War

period. The registrar would enter the children's names in his book as having been born, while the parson entered in his register only those whom he had baptized; such, at all events, was the case in this parish. Thomas Gill, the Nunburnholme parson of that period, was evidently a man to whom puritanical notions were not congenial, and he stiffened his back against the intruders.

Nothing of any special note occurs in the register again until we come to the year 1678, when the Act of Parliament came into operation by which it was required that all corpses should be buried in woollen, the object of this being to discourage 'the importation of linen from beyond the seas, and the encouragement of the woollen and paper manufacturers of this kingdom'. Accordingly, at the end of each entry of burial after that date till 1748, a note was added that an affidavit had been made that the deceased had been buried in woollen. At the end of the entries for this same year, 1678, there is the verification of them as follows:—

May y^e 21st, 1679. Approved by us
 Will Bethell.
 John Stapyllton.
 Ric. Robinson.

These were probably three neighbouring justices of the peace. The penalty for violation of this Act was £5. In some places people would have their relatives buried in linen, and were willing to pay the penalty. There does not appear to have been any exceptions of that kind here, which is not surprising, considering the character of the population.

Only two burials took place in 1685, one of them being that of the rector, Mr. Gill, who had passed through such troublous times both for Church and State. The entry is thus made:—

Tho: Gill, Rector of Nunburnholme, was buried y^e 22nd day of July: 1685. Affidavit was made of y^e same before Mr. Dryden Rector of Lonsbrough y^e same day.

The registers were carefully kept by Mr. Gill's three successors, Thomas Newton, Jeremiah Farrer, and Henry Travers.

It was not until the early years of the eighteenth century that the occupations of the inhabitants were added to the names in the register; these occupations for the most part fell under one or other of the following categories:—day labourer, shepherd, tailor, husbandman, carpenter, yeoman, miller, farmer.

In a baptismal entry made under date 1731 the father of the child is described as a 'datall man'; the word is still common enough in parts of East Yorkshire, though we should now write it *daytal*; it merely means that the man is paid by the day; daytal-work signifies work done by a day labourer.

The baptismal names appearing in the first thirty years of the register (1586–1615) were for males:—Richard, John, Edward, James, Thomas, Roger, William, Robert, Henry, George, Elias, Josias, Nicholas, Francis, Timothy, Martin, Griffin, Philip, Edmund, Stephen; of these the most frequent were John, William, and Thomas.

To females the names given in the same period were Isabell, Unica, Margaret, Alice, Jane, Catherine, Elizabeth, Janett, Agnes, Judith, Marie, Ursula, Grace, Ancilla, Anne, Priscilla, Jenie, Francis (*sic*), Helen, Dorcas, Ellinor; those recurring most often being Margaret, Anne, Isabell, and Elizabeth. The modern feminine form of Francis (Frances) does not appear. It is remarkable that Marie occurs but once, and the common form of it, Mary, not at all. This name scarcely appears in our register till after the Restoration.

Mr. Cayley, who succeeded Mr. Travers as rector, never resided here, but appointed a curate-in-charge, John Perry by name, who kept his registers carefully, and informs us at the end of his career in 1772 that he had 'lived at Nunburnholme eighteen years as curate'. Among his entries of burials is that of one Elizabeth Peirson in

1764, whom he describes as 'a travelling gerl', probably a gipsy.

From this time onwards till the end of the century the register was by no means so well kept as before: it had evidently at times been entrusted to the parish clerk to make the entries; the gaps are more frequent, the spelling faulty, and the writing slovenly—a faint but telling reflection of the state of Church life at that period.

A change was made in the method of making and keeping the entries in parochial registers by an Act of Parliament passed in 1812, by which it is directed that all registers of baptisms, marriages, and burials, solemnized according to the rites of the Church of England, shall be made and kept by the incumbent of each parish 'in books of parchment or of good and durable paper', and according to a specified form provided for that purpose. This is the ordinary form of register in use at the present time, except that, with regard to marriages, an alteration has been made by more recent legislation, the object being to secure the greatest care and accuracy in the registration of marriages and in the custody of the register books. Again, by the Act of 6 and 7 William IV, c. 86, it is provided that

Any person who shall refuse, or without reasonable cause omit to register any marriage, solemnized by him, of which he ought to register, and any person having the custody of any register book who shall carelessly lose or injure the same, or carelessly allow the same to be injured while in his keeping, shall forfeit a sum not exceeding £50 for every such offence; and any person who shall wilfully destroy, injure, or in any way falsify any register book, or shall wilfully give any false certificate or extract, shall be guilty of felony.

Needless to say, it is a comparatively rare thing in these days to find a register of any kind that is not carefully kept and preserved by the parochial clergy. Had anything approaching the same amount of care been taken with all parochial records at the beginning of the last century and the end of the previous one, as is now shown by the clergy and others, we should be in the possession of the records of

a vast amount of local and family history that are now irretrievably lost.

Judging from the statistics which may be drawn from our Nunburnholme registers, it does not appear that the population of the parish since Queen Elizabeth's days has fluctuated to any wide extent from what it is at the present time. In drawing any conclusions we must bear in mind that, until 1876, Thorpe-le-Street formed part of the parish of Nunburnholme, but, taking that into account, it is probable that the average population of the township of Nunburnholme from 1580 to 1901 would not be far short of 200; in the latter year it was 220.

The year most fatal to the inhabitants was 1681, when no less than fourteen burials were registered; scarcely less so was 1675, when thirteen deaths occurred. In 1665, the year of the great plague, there were ten entries of burial. The greatest contrast to that time was so recently as the end of the last century, when from June 18, 1896, to March 19, 1898, no death took place in the parish, and only one till we come to January 16, 1899.

No ages of those who died are given in the register before 1813. Since that time Anne Bradley, who was buried on January 1, 1828, aged 97, makes the record for longevity.

The fashion of giving a child more than one Christian name is of comparatively recent growth. Before the beginning of the last century it was a rare thing to find a person having two Christian names. In the Nunburnholme registers there is only a single example of it before 1813. The practice began very gradually. There was but one case, a male, in 1813; two females in 1814; one female in 1815; and then no further example of it in a female till we come to 1827. For the next forty years there was seldom more than one or two instances in any single year, and in many years none. It is noteworthy that in each of the first three instances of females receiving double names above referred to, Anne is given as the second name, Mary being the first.

The following are a few of the locally interesting or typical entries in our parish registers :—

Alice Brathwait¹ wife of Williā Brathwait was buried the first of Aprill Anno Dñi 1597.

Alice Smith² daughter of Edward Smith of Burnholme was baptized the neyne and twentie day of Aprill Thomas Yeomā Alice Rispen and Francis Smith witnesses. Anno Dñi 1599.

1606. Anne Cole³ daughter of Gabriel Cole was baptized the third day of August.

1613. Itē William Rea⁴ blacksmith was buried the same day (August 21st).

1615. Itē ffrancis Dr to Philipp fforde Rector was baptized y^e 7th day of October.

Anno 1623. Gabriel Cole his wyfe buried April 12.

Anno 1625. Philip Berrier the Sonne of Stephen Berrier⁵ Clarke was baptized August y^e 21th.

Christenings 1634. Michael sonne of Mr ffrancis Constable of Thorpe was baptized the xxth of May.

Burials 1634. Mr. James ffookes was buried the 5th of November.

Marriages 1638. Mr. Edmund Mallinery⁶ and Mrs ffrancis fford were married the 16th of May.

1643. Richard the son of Richard Potter⁷ Rector of Goodmanham was baptized February the first.

¹ Alice Brathwait was buried in the chancel, her husband the rector being buried beside her in 1601.

² This family of Smith, or Smyth, which was a numerous one, had been settled here for a considerable time before this, and they continued here for several generations later.

³ How long the family of Cole had been here before this does not appear, but they survived till near the beginning of the last century. Few names appear in our registers more frequently than this; most of the male portion of the family rejoiced in the name of either Gabriel or Matthew; their favourite occupation was that of shepherd; one at least of the clan acted as parish clerk, and probably others did the same.

⁴ Also spelt Wrey; now Wray; it may very probably have been originally sounded as two syllables, as the place-name Wreay.

⁵ From Paver's marriage licences it appears that a licence was issued for the marriage of Stephen Berrier of Holy Trinity, Hull, and Ann Ford of Nunburnholme, to be solemnized at either place. It does not appear that the marriage took place here.

⁶ A mis-spelling of Mauleverer, to which reference is made elsewhere. Francis fford was a daughter of a rector of Nunburnholme; the title of 'Mrs.' was commonly given where we should now give 'Miss'.

⁷ It is remarkable that in the two successive years, 1643 and 1644,

1644. Thomas the son of Robt. Clarke Vicar of Honnenby¹ baptized May the eleventh.

1664. Cary² the son of Thomas Gill Rector was baptized the 10th of May.

1666. Richard Legard³ Esq. and Mrs. Elizabeth Pierson of Lowthorpe were married the 14th of August.

1668. Elizabeth the daughter of Philip Wride⁴ was baptized the 29th of November.

1670. Margaret y^o daughter of Widdow Newlove⁵ was buried y^o 18th of March.

1676. Mr. Francis Gardener and Mrs. Anne Rigden⁶ were married y^o 10th of August.

1681. Francis the son of Thomas Gill Rector and Anne Barker were married the 28th of April.

1681. Mr. Thomas Gomby and Catherine the daughter of Tho: Gill Rector were married y^o 19th of May.

1681. Thomas y^o son of Thomas Wride was buried y^o 3rd of Feb.⁷ 1681.

Affidavit was made of y^o same before Mr. Stapelton y^o 7th of Feb. and returned y^o same day.

the sons of two East Riding incumbents of parishes widely separated should have been baptized here. The reason for this may have been due to the disturbed state of the country at that time.

¹ Hunmanby, which is generally sounded somewhat as Honnenby.

² He afterwards lived at Hayton.

³ This was probably one of the Yorkshire family of Legard.

⁴ The family of Wryde was a very old one in Nunburnholme. The name appears in the Survey of the Manor made in 1563, when Richard Wryde was tenant of the Bilne House, and farmed 6 bovates of land in the open field at the will of the lord. And again, in the rental book of the Manor of 1537, we find Thomas Wryde one of the largest of the manorial tenants, paying a rental of seventy-two shillings. No name occurs more frequently, and extends itself over a wider period in our registers than that of Wryde. About the year 1668 there were no less than four distinct families of the clan living here. The name in this form is an uncommon one; possibly it may have been at one time a local pronunciation of Wright. The name so spelt occurs in the register in 1586, though this may only have been done in error.

⁵ The practice of styling people 'Widow' this or that was usual till comparatively recently.

⁶ The Rigdens were resident here for many years; one, at least, of the family acted as the manorial bailiff.

⁷ This was a common way of writing a date at the beginning of a year as we reckon it, under the old style. The new style did not take effect till 1752 in this country. In that year eleven days were omitted from the calendar, September 3rd being reckoned as September 14th, and the year made to begin on January 1st instead of on Lady Day.

1683. Mrs. Katherine Gill the wife of Tho. Gill Rector was buried the 10th of 7br [September].

Affidavit was made of the same before Mr. Browne Rector of Burnbie the 16th of y^e same.

1692. Magdalene Trahan widdow was buried the 7th of March; and y^e 11th of y^e same month I received an affidavit of her burial in woollen.

Exhibit :

Tho: Newton Rect:

1693. Mr. Thomas Newton Rector of Nunburnholme was buried January y^e 21st.

1699. Dorothy y^e daughter of Jer: ffarrer Rector of this parish was Bapt: July 11th.

1708. Henry Cutler Esq. and Mrs. Elizabeth Rudston¹ were married Sep. 21.

1710. Abraham y^e son of Jer: ffarrer Rect: was Bapt: August 29.

1715. Edward y^e son of Lons² Killingham of Thorp was Buryed November 23.

1721. William y^e son of John Adamson³, Carpenter, was Bapt: August 29.

1723. Edward Ward of Catton and Mary Routledge of Nunburnholme were married Aprill 7th by virtue of a License granted by Dr. Audley, Chancellor of York Aprill 7th.

1725. George y^e son of George Aske⁴ a Miller was Bapt: August 22.

1735. The Revd Jeremiah Farrer A.M. late Rector this Parish was buried July 10th.

Affidavit was made of his Buryal in woollen the same day.

1738. Jane daughter of Henry Travers Rector was Baptized July y^e 31st.

1749. The Revd Abraham Farrer⁵ Doctor in Divinity, and Fellow of Lincoln College in Oxford was buried July y^e 15.

¹ Elizabeth Rudston, the only daughter of Sir Thomas Rudston of Hayton, the second baronet of that name, was heir to her brother, Sir Thomas, the third baronet. She was baptized at Hayton, Oct. 10, 1682, and was buried there, Aug. 14, 1745. She devised Hayton to Rudston Calverley, Esq., her cousin twice removed, who took the name of Rudston. Henry Cutler was the second son of Sir Gervase Cutler, Knt., of Stainborough, Yorkshire. He sold Stainborough and came to live at Hayton. He died without issue, and was buried at Hayton, Feb. 1, 1727. Why his marriage took place at Nunburnholme rather than Hayton does not appear.

² Lons is a shortening of Lancelot.

³ The family of Adamson still survives here: reference is made to this on another page.

⁴ Probably one of the same family as Robert Aske, the Pilgrimage of Grace leader.

⁵ Abraham Farrer, the son of Jeremiah Farrer the Rector here, was

1755. Gabriel Cole Parish Clerk bury'd October 2nd.
 1781. Baptisms. Katherine Dr. of Wm. Wilkinson, Wright,¹ July 20.
 1782. Baptisms. Ann Dr. of John Sharp, Weaver,² March 2nd.
 1820. August 13. Zillah, Daughter of William and Eliza Wilkinson,
 Nunburnholme, (baptized by) John Keble³ Officiat: Minister.

Of other signatures in the registers besides those of the rectors there are but few. At the end of the entries for 1609 stands the signature 'John Dobson, reader'. He also witnessed the signature of the Rector in 1598 in the note previously mentioned. The office of reader was one of the five inferior orders in the Church, and was one of great antiquity. After the Reformation they were required to subscribe to certain injunctions, among which were the following: 'I shall not preach or interpret but only read that which is appointed by public authority. . . . I shall keep the register book according to the injunctions:— I shall use sobriety in apparel, and especially in the church at common prayer. . . .:—I shall not read but in poorer parishes destitute of incumbents except in time of sickness or for other good considerations to be allowed by the ordinary. . . .' Mr. Philip Forde was rector at this time and was in residence. He may have been in delicate health, and so have needed the assistance of a reader.

John Dobson became curate of Nunburnholme later, and probably left the parish shortly after his ordination, for his name does not appear again. Whether he was related to another of the same name who was vicar of Pocklington, 1603-19, does not appear. Descendants of the latter for three generations held the office of Parish Clerk of Pocklington. There was no other assistant curate here till 1754, when John Perry was appointed by William Cayley, who was non-resident during the whole of his eighteen years' incumbency.

a man of some promise. He was elected to a Yorkshire Fellowship at Lincoln College, Oxford; and died at the early age of thirty-nine.

¹ An abbreviation for wheelwright or carpenter. This family still survives here.

² This is the only evidence we have that weaving was carried on here.

³ The author of *The Christian Year*.

John Wilkinson was Curate for a year or so during Dr. Page's incumbency (1816-18); and Charles J. Sympson for a similar period at the close of Mr. Fendall's tenure of the rectory in 1839.

The names of several Parish Clerks appear in our registers, the earliest mentioned being Stephen Berrier in 1625. More than one of the family of Cole, so long resident here, filled the office of Clerk, one being Gabriel Cole, who died in 1755. Matthew Cole appears to have been clerk after him, and continued to be so till about the end of that century. John Overend, father and son, filled the office for about the first half of the last century, and the latter was succeeded by William Johnson, and he by Matthew Swallow, who was parish clerk for thirty-five years, and resigned in 1904.

There is no complete list of the Churchwardens; the names of some are given in the registers. The following are the names of a few which I have discovered from various sources:—

1552	{ Christopher Smyth. Nicholas Cook.	1743	{ Thomas Smith. William Hagyard.
1598	{ Roger Smyth. Bartholomew Holme.	1749	Thomas Hagyard.
1629	{ William Smith. George Blanchard.	1755	William Archbald.
1717	Thomas Harper.	1770	Thomas Hewitt.
1726	{ Robert Beadall. William Haliday.	1772	Henry Bursell.
		1781	T. Peirson.
		1786	John Leak.
		1809	Richard Brigham.
		1825	Thomas Brigham.

Since 1743 there never appears to have been more than one churchwarden appointed; the present churchwarden is Mr. Albert Richardson.

CHAPTER VI

THE NUNNERY

LYING sheltered in the valley at the extreme north-eastern end of the village of Nunburnholme, and close to the Manor House, is the site of the Priory founded for Benedictine Nuns, and dedicated to St. Mary, certainly before 1206, and probably about the middle of the twelfth century. It was obviously this religious foundation which in later years gave the prefix *Nun* to the present name of our village. Like that of so many other religious houses, the site selected was a happy and picturesque one, though there can be little doubt that the general effect of the surroundings to-day would compare favourably with what it was in 1150. Those who first made this site a place for permanent human habitation must have been led to do so mainly because of the small streams or 'sykes' which issue from the lower strata of the wold above, and flow into the beck hard by; these give a never-failing supply of wholesome water. Of sites of this kind the founders and builders of monasteries were not slow to make discovery and avail themselves. And not only was this so with the builders of convents, it was the same with others who were here ages before them. After a careful examination of this site when excavations were made by the present writer so recently as 1905, it was made evident that it had been used for buildings of some kind at the time of the Roman occupation of Britain. This is clearly proved by the discovery of fragmentary remains of very early foundations, together with numerous pieces of Roman pottery; and further, by the unearthing by one of the workmen of a denarius of Caracalla, which has been before referred to. This, too, was a locality frequented by British Wold-dwellers, ages even before the time of the

Roman occupation of the country, one of their many tumuli being still discernible on the top of the wold immediately above, to which reference has also been made.

Unfortunately no masonry whatever remains above ground of the conventual buildings. The only guide as to their approximate position has hitherto been the conformation of the ground, the site of the fish pond, and traditional assertions. The field in which the excavations of 1905 took place is one measuring $4\frac{1}{4}$ acres, and numbered 73 in the 25-inch Ordnance Survey Map, being bounded towards the south-west by the village green, and towards the north by the beck which flows through the village.

Portions of foundations of walls have been discovered near this site in various directions, but it was only here and there that any considerable length of even the lowest course of stones had been left, showing how completely in the run of years the place had been demolished. No walling was found which seemed likely to have formed part of the church or cloister, and until these are discovered it is impossible to say anything definite as to the arrangement of the buildings. The only complete rectangle of foundations upon which we lighted was one towards the west of the ground searched, which measured 19 feet 7 inches from north to south, inside measurement, and about 14 feet from east to west. A few feet from the south-west corner of this rectangle a square-shaped well was disclosed in a good state of preservation; each side of the well measured 4 feet 6 inches at the top. It is noteworthy that very little débris, such as might be looked for on the site of a demolished building, was seen; there was also a remarkable lack of paving-tiles, free-stone, and glass; and only a single bit of lead was found. If these foundations were parts of the conventual buildings they were most likely those of minor importance; they did not appear substantial enough for those of the main buildings. No doubt the entire range would be planned on modest lines, and the material used for building purposes would be, almost certainly, the grey

oolite stone and the hard chalk of the district. It is not unlikely that further excavations might bring to light other foundations connected with the nunnery.

The question naturally arises, who was the founder of the Nunburnholme Priory? Although we are unable to give a definite answer to that question, we can come near to it. Dugdale, in his *Monasticon*, gives three possible founders of this nunnery, namely:—

- (1) An ancestor of Roger de Merlay.
- (2) An ancestor of Lord Dacre.
- (3) Richard, brother of Henry III.

Of these, the third can at once be dismissed as impossible, inasmuch as Richard was not born till 1209, and we have documentary evidence to prove that our nunnery was in existence prior to 1206. Moreover, the property described in Dugdale as belonging to the nunnery founded by Richard, at the time of its suppression in 1536, according to the minister's account, in no way corresponds with that held by the Nunburnholme Priory at the same period. Dugdale or his editor has made a blunder here, and has evidently confused the Nunburnholme foundation with that of a priory of Benedictine nuns established at Burnham in Buckinghamshire.

For proof in writing that our nunnery was founded before 1206, we must refer to a fine,¹ dated at York on July 25 of that year. The fine was—

Inter Ivetam, que fuit uxor Willelmi filii Anketini petentem, et Milisant, priorissam de Brunnum tenentem, de rationabili dote ipsius Ivete que eam contingebat de libero tenemento quod fuit Willelmi quondam viri sui in Wartria. Unde placitum fuit etc. Et pro hac quietam clamatione etc. predicta priorissa dedit eidem Ivete dimidiam marcam argenti et unam vaccam.

From this it is clear that in 1206 the Burnholme nunnery had been for some time established—how long we cannot say—and that one Millicent was then prioress of the same.

¹ *Yorkshire Fines*. John, p. 101 (Surtees Society).

The other two possible founders mentioned by Dugdale were closely connected, since the Dacres inherited from the ancient family of Greystock, and the Greystocks from the de Merlays. In the thirteenth century William, son of Thomas de Greystock, married Mary, daughter and co-heir of Roger de Merlay, lord of Morpeth. This marriage took place after the founding of our nunnery. The de Merlays were also the founders of Newminster Abbey.

What reason Dugdale had for suggesting 'an ancestor of Roger de Merlay' as a founder rather than one of the three Roger de Merlays himself, or one of the Greystocks, does not appear. He alludes in a note¹ to the tradition he had heard from William Howard, lord of the barony of Nawarth, that the ancestors of Roger de Merlay, lord of Brunham, were founders of the priory of Brunham. We cannot find that Roger de Merlay ever owned the Manor of Brunham, but the Greystocks certainly did so for generations. That one of the de Merlays may have been a benefactor or even the founder of the Nunburnholme Priory is quite possible, but it seems to me most probable that the founder of it was one of the ancestors of Thomas de Greystock. We have it on record² that in 4 Edward I (1275-6) the prioress of Brunham held two oxgangs and two tofts 'de dono antecessorum Baronis de Craystock', which statement goes some way, at all events, in support of this contention.

At no period of its existence could the Nunburnholme Priory have been on a large scale; but whatever may have been the dimensions of the conventual buildings, they would doubtless be, in their way, complete, with church, cloister, refectory, dorter, chapter-house, and so forth. In view of the value of the property of the nunnery at the time of the dissolution, and the small number of sisters professed, it is hardly likely that the buildings were otherwise than on a scale to correspond with the requirements of the foundation and the means at the disposal of the prioress and convent to maintain it worthily.

¹ *Monasticon*, vol. i, p. 498 b. ² *Rotuli Hundred.* vol. i, p. 104.

The earliest reference that we have to any property held by the Prioress of Nunburnholme is that contained in the inquisition *post mortem* of Robert, son of Thomas de Greystock, made at Nunburnholme in 1254, where the jurors declared that he held of the King in Brunnum two and a half knight's fees, and that the prioress held half a carucate of land in Brunnum of the said fee, worth 16s. What other possessions the convent had at that period does not appear, but it is clear that as time went on their property was augmented by various benefactions. That their Charulary is still in existence somewhere among forgotten documents is possible, though very doubtful. The discovery of that volume, if it exists, would be of the highest interest to us here, and would throw much light upon the history of the convent and its possessions. The customal of the nunnery would have been destroyed at the Dissolution. Such scanty information as we possess on this point is to be derived mainly from early wills.

Dugdale states that the nuns held two carucates of land in Burnham in frankalmoigne. Whether this statement is a complete one I cannot say. Two carucates might represent something like 240 acres; but before the time of the dissolution of the monasteries their property had extended, approximately, to 400 acres.

Episcopal benefactions were frequently made to the lesser religious houses, and there can be no doubt that the nunnery here was no exception to the rule in this respect; indeed, instances of it are on record. Thus we find Archbishop Giffard instructing one Richard de Button, who is described as 'our valet marshall of our house', to pay to the nuns of Brunnum the sum of twenty shillings each. This gift is recorded among a number of orders for payment (*liberationes*) made when the Archbishop was at Nottingham on November 7, 1270¹: 'item monialibus de Brun' xxs. de dono nostro . . . et tibi allocabitur.' Or the gift might be made by will, as when Archbishop Thoresby, who

¹ *Walter Giffard's Register*, p. 123 (Surtees Society).

died 1373, left by will to Idonea de Brunnum, who was at that time a nun at Hampole, the sum of 100s.¹

Frequently, too, we find small sums of even a few shillings left by laymen to religious. Thus, for instance, we learn that one John Brompton of Beverley by his will made July 9, 1444, left to the nuns of Burneham the sum of five shillings.

Also we learn that Edmund Thwaites of Lund, Esquire, by his will dated May 21, 1500, left 'to y^e Prioress and Covent of Nonburnom vjs. viij*d*.'

Again, in the inventory of the property of Thomas Creyke of Beverley, gentleman, dated September 6, 1488, we find among his legacies the item, 'in elemosina legata domui monialium de Nunburnholme iij*s*. iiij*d*.' This was a small legacy even for those days, and it is not easy to imagine how such minute sums were allocated.

With all their bequests of whatever kind taken together, the 'House' could never have been otherwise than poor, and it must have needed care and economy within doors, and good management of their property without, for the Prioress and Convent to keep free from debt. This, to their credit, they appear to have been able to do, although even upon their slender income inroads were made by other religious bodies. For instance, what amounted practically to a harsh tax was the annual payment of 'thraues' to the Chapter of St. John of Beverley. Many people kicked against this charge, not unnaturally, and it frequently happened that the sheaves of corn thus set apart were stolen. In 1309 a complaint was made to the ecclesiastical official of the East Riding that certain 'sons of perdition' whose names were unknown had carried off the thraues belonging to Master Walter de Gloucester, one of the Canons of St. John of Beverley, from the ploughlands of the Nuns of Brunnum in the open fields of Brunnum. Whether the said official was able to apply any remedy against offences of this kind in future we are not told.

¹ *Lives of the Archbishops of York*, by J. Raine, p. 490.

Only a few of the names of the Prioresses of Nunburnholme are at present known to us ; these are:—

Milisant, prioress in 1206.

Avicia ; this name occurs in 1282.

Jean de Holme was succeeded by

Avice de Beverley, appointed in 1306.

Idonia de Pokelyngton, resigned December, 1316.

Elizabeth Babthorpe, prioress in 1442.

Isabel Thweg,¹ confirmed prioress March 28, 1523.

Elizabeth Kylburne,² last prioress, till 1536 ; election confirmed December 22, 1534.

Of these little is known, and with the exception of Elizabeth Babthorpe it does not appear that the prioresses were drawn from any well-known Yorkshire families, though it is not unlikely that some others whose names are not recorded may have been so.

If Avice de Beverley is the same person as the sister of that name, concerning whose conduct Archbishop Wickwane caused inquiry to be made, she must have been far advanced in years at the time of her appointment as prioress in 1306.

Elizabeth Babthorpe came of a very old East Riding family, the Babthorpes of Babthorpe, in the parish of Hemingbrough. The family sprang originally from Hunsley, where Ralph de Hunsley was seated in the time of King Stephen ; and his successor, also called Ralph, assumed the name of Babthorpe. The earlier Babthorpes were verderers of the forest between Ouse and Derwent, and therefore had charge of the King's deer. They were connected with, and probably were interred in the monastery of Drax. They were united with some of the oldest families in Yorkshire, intermarrying with those of Waterton, Palmes, Constable, Dawnay, and others.

Elizabeth Babthorpe, prioress of Nunburnholme, was the daughter of Robert de Babthorpe. Her eldest brother, Sir Robert Babthorpe, was made comptroller of the house-

¹ *Reg. Wolsey*, fo. 68 d.

² *Reg. Lee*, fo. 27.

hold when Henry V ascended the throne in 1415. He was present at the battle of Agincourt, having taken with him abroad five men-at-arms and fifteen foot archers, probably out of the parish of Hemingbrough. He took a conspicuous part in that memorable battle. In 1417 Henry V appointed Sir Robert one of the executors of his will, and he was acting under that trust in 1432. In 1429 the Prior and Convent of Durham appointed him their Seneschal at Hemingbrough. The Prioress's younger brother, William, also rose to eminence, as a lawyer; for on November 16, 1419, he was appointed Attorney-General of Henry V, and he held the same post during the first six years of the reign of Henry VI. He married the daughter and heiress of John Willimote of Boroughbridge. His own will is of great interest, and is an admirable specimen of the English of that day. The following extract from it refers to his sister, the Prioress of Nunburnholme:—

Also I wille and devyse that Dame Elizabeth Babthorpe, Priorese of Burnom have yerely for terme of here lif xiijs iiijd for here owne spense, of the issues and profits comyng of all my londes, tenements, and burgage that I have in the townes of Burghbrigg, Aldeburgh and Menskipp yn the counte of York, for to pray for the sowles of Johan Willimote and Avyse his wyf and the sowles of all thoo that yey were bound to pray fore, the sowles of my fader and my moder and others. And also I will that ye seide Priorese and here successors have yearly of the issues and profettes of the same londes, tenementes and burghgage before saide, xls for sustenans of a prest singyng at Burnum for the sowles afore rehersyd and for my sowle durant the terme of xx yere fully complete next after my discese with the reversion of the mark after here discese during the terme aforesaide under the condicion yf they have a prest continually duryng ye terme aforesaid that then thei till have hit. And yf hit happyn that they take a prest at eny tyme withyn the said terme, I will that hit seis for yat tyme yat they so want a prest.

Elizabeth Babthorpe at the time she was Prioress of Nunburnholme had a sister named Alice who was a nun at Clerkenwell.¹

¹ For an account of this family see Burton's *History of Hemingbrough*, ed. J. Raine.

Religious houses, like all other human institutions, are and ever have been, liable to faults and defects due to the weaknesses of human nature, notwithstanding all precautions. Of the inner life of our Benedictine nunnery we have only few and fragmentary records now remaining, and we may assume that during the time of its existence there never was much to break the uniformity of the rule of life there professed by the sisters. There would, no doubt, be occasional breaches of the rule. The register of William Wickwane, who was Archbishop of York (1279-85), gives us at least one instance of a member of the convent who gave some trouble to the prioress of that day. The case is a remarkable one, and I give a translation of the entries as they stand in the register.¹

Inquisition made concerning a nun of Burnholme as to how she has conducted herself in the world. [Bishop] Burton, March 19, 1280.

William, &c., to the Prior of Warter, greeting. We have lately understood by report made to us concerning a woman Avice of Beverley, that although having taken the religious veil and professed a regular life in the monastery of the Nuns of Burnholme; and though after the time of this profession she had passed her life there for some time longer, she had nevertheless left that monastery in order that as far as she could she might ever live under a stricter rule; and when the said woman had not carried out her design through no fault of her own, although she had returned to her house, and had humbly begged to be restored to it again, the Prioress and convent of the said Monastery unjustly refused to admit the said Avice on her return; on which account the said woman has sought from us a remedy for this. In order, therefore, that no pretext may be afforded her for wandering abroad, and that nothing doubtful or uncertain may be proposed to us, we command you to inquire whether the said Avice has been professed in the said monastery; for what period she had remained there so professed; for what reason, and how often she had left; how she had conducted herself in the world after her departure, and other matters in this case which may happen to demand investigation, those being summoned who ought to be. You shall report to us the truth clearly as you shall discover it. Farewell.

¹ *Register of William Wickwane*, p. 92, no. 308; ed. William Brown, F.S.A.

To this inquiry the Prioress and Convent of Nunburnholme make answer thus:—

The Prioress and nuns of Burnholm assert that Avice de Beverley, formerly a professed nun of Burnholm, left her House on three occasions, in order that she might ever live somewhere a stricter life. Also, they assert that fourteen years at least have elapsed since she last left; they believe, however, that she has lived a chaste life. They state further that in different (years) and frequently she was disobedient while she was one of them. Also they say that she remained habited with them for thirty years before she first left her own monastery.

At the time of this inquiry, Avice de Beverley must have been over sixty, that is to say, supposing she took the veil when she was about eighteen. Her conduct was unaccountable. She enters the nunnery, stays there under the Benedictine rule for thirty years, during which time she frequently was guilty of breaches of discipline, and on the pretext of wishing to live a stricter life, she leaves the monastery on three occasions, and ultimately, after an absence of fourteen years, desires again to be received within its walls. The probability is that Avice de Beverley was a female who, like many another, did not know her own mind, and that the Prioress and Convent had been very patient and forbearing with her idiosyncrasies. What the end of her story was is not recorded. The name of the Prioress at this time is not given, but less than two years later, one Avice—a common name in those days—ruled the House. This appears from a receipt¹ from Archbishop Wickwane to the Prioress and another. It is given in form as follows:—

March 10, 1282. [Bishop] Wilton. Receipt from the Archbishop to Avice, Prioress of Burnholm, and Peter de Bossall, priest, for 20 marks sterling of old money concerning the goods of Hugh de St. Dionysius, formerly Vicar of Bossall, deceased, and deposited with them by him during his lifetime, which sum of money, in accordance with the wish of the deceased himself, for the health of his soul, we have converted to pious uses.

It was a common practice for the Bishops formerly to

¹ *Register of William Wickwane.*

ordain Priests and Deacons as well as those of the Minor Orders to titles from the religious houses, and the Prioress and Convent of Nunburnholme were no exception to the rule. We have many instances of this in the Archbishops' registers ; thus, for instance, in the first year of Archbishop Savage's episcopate, 1501, he ordained one James Brown, Deacon ; also William Bolinbrock, Roger Warde, Christopher Burton, John Elott, and John Cook, Priests ; and at his second ordination Peter Dent, Sub-deacon, all to the title of the Monastery of Nunburnholme. Again, we find his predecessor Archbishop Scott ordaining at York by letters dimissory Charles Manners of the Diocese of Durham, Acolyte on May 28, 1496, and Sub-deacon on September 24, with a title from the Nunnery of Nunburnholme. He was ordained priest the next year, and was probably one of the Northumbrian family of that name.

What little is known of the history of our Nunnery refers mainly to the closing period of its existence. At that time it had probably lost something of its earlier high ideals. There can be no question that in their later years many of the religious houses needed amendment, and that the monastic system in England was in a critical state years before its destruction could be accomplished.

The dissolution of the monasteries was a direct result of the rejection of the Papal claims and the assumption by Henry VIII of the supreme headship of the Church of England. Among the monastic orders there were many who refused to acknowledge that claim, and declined to take the oath required of them, suffering a martyr's death rather than do so. For us in these days it is difficult to conceive the state of things in England at the time of the suppression of the religious houses, of which there were many hundreds through the length and breadth of the land. Indeed, so large had the property of the monasteries become, that something like a third part of the land in England was at this time possessed by them. The very fact of the wealth of the monasteries being so great was a source of weakness

to them from a religious point of view. The strict rule and discipline of the twelfth and thirteenth centuries had given place by degrees to laxer ways. Had that simpler and stricter régime survived to the sixteenth century, it is doubtful if even the power of the King and his ministers and interested courtiers, great though it was, would have been sufficient to have resisted the will of the people, who as a whole were strongly in favour of the monasteries. Generally speaking, the ecclesiastics were good and considerate landlords, and the priory gates were ever open to the relief of the poor. And when the great act of spoliation of these centres of charity and hospitality came, no class felt the loss more than the poor of the country. It certainly would be so at Nunburnholme; it would be so in every place which came under the beneficent influence of any well-regulated religious house.

The decline in the life of the religious houses, though by no means so great as was reported, was nevertheless made use of as an argument for uprooting the whole system. Had anything of the kind happened in our own time, an impartial commission of inquiry would have been appointed to sift the matter thoroughly and justly. But nothing of that kind was done prior to the suppression of the monasteries. A form of inquiry, no doubt, was instituted, but the whole constitution of it was a mere mockery.

Thomas Cromwell had been appointed Vicar-General, the King's vice-gerent in spiritual things. A more unscrupulous and tyrannical agent for carrying out the King's behests could not well have been found. He it was who appointed commissioners to inquire into the state of the monasteries. These men, four in number, were Richard Layton, Thomas Legh, John London, and John ap Rice. Their tour of inspection began in October, 1535, and in four months they had visited about a third of the religious houses of the country. The manner in which their visitations were held was utterly contrary to English ideas of justice. There was no attempt at making an impartial

inquiry in order to ascertain the true state of the monasteries ; it would be absurd for any reasonable person to suppose that a careful and impartial investigation could possibly have taken place in the short time that was devoted to the work they had in hand. The destruction of the monasteries had been determined upon beforehand, and much of the evidence against them bears marks of having been made to order. Dr. Jessop—no mean authority on the history of those times—in speaking of the *Comperta* or abstracts of minutes drawn up by the visitors of the religious houses, says :—

When the Inquisitors of Henry VIII and his Vicar-General Cromwell went on their tour of visitation, they were men who had had no experience of the ordinary forms of inquiry which had hitherto been in use. They called themselves Visitors ; they were in fact mere hired detectives of the very vilest stamp who came to levy blackmail, and, if possible, to find some excuse for their robberies by vilifying their victims. In all the *Comperta* there is not, if I remember rightly, a single instance of any report or complaint having been made to the Visitors from any one outside. The enormities set down against the poor people accused of them are said to have been confessed by themselves against themselves. In other words, the *Comperta* of 1535-6 can only be received as the horrible inventions of the miserable men who wrote them down upon their papers, well knowing that, as in no case could the charges be supported, so, on the other hand, in no case could they be met, or were the accused even intended to be put upon their trial.

Hither, then, one or both of these ruffians, Legh and Layton, came with all haste in 1535 to rake up what they could against the Nunburnholme Priory, and give ready ear to anything that might be told them of a scandalous nature, without being careful to ascertain whether what they might hear was true or false. There can be little doubt that had the question of the continuance or otherwise of our Nunnery been decided by those living on the spot and in the immediate neighbourhood, the vast majority would have given their voices in its favour.

The authorized Visitors of the smaller Benedictine Houses were the Bishops, in this case the Archbishop of the Dio-

cese. It was their business to hold visitations periodically of these monasteries situated in their respective dioceses, in order to see that all was in order, and the rule properly observed; and if any abuse existed, it was for them to correct it.

Towards the end of 1531, Edward Lee, who had been at one time the King's Almoner, was appointed Archbishop of York. Shortly after his arrival in the diocese in 1534, he hastened to make arrangements for visiting the religious houses and colleges in the diocese, the first notice of such visitations being issued on June 12. He doubtless took this step, in order, if possible, to save the monasteries from the fate which he saw hanging over them. He naturally desired to show that their condition was by no means as bad as popular report made out, and that it was possible for himself and the proper authorities to effect whatever reforms might be found necessary.

Of the houses and colleges visited, four were tenanted by Canons Regular, one of these being the Priory of Warter. There were two Benedictine Nunneries included, namely Nunburnholme and Clementhorpe; and three Cistercian—Nun Appleton, Sinningthwaite near Wetherby, and Esholt near Bradford.

On December 10, 1534, the Archbishop issued injunctions to the Prioress and Convent of Nunburnholme similar to those which had been issued to Sinningthwaite Priory. It will be interesting here to give them in full, which I do with modernized spelling.¹

Injunctions made to the Nuns of Nunburnholme. Edward by the sufferance of God Archbishop of York, primate of England and metropolitan, to our beloved daughters in Christ, Prioress and Convent of Nunburnholme of our said diocese, sendeth greeting and his blessing.

Inasmuch as we of late, according to our office and duty, have visited your monastery aforesaid, where we find divers things detected worthy to be reformed and set in better order, we therefore, tendering

¹ *Archbishop Lee's Visitations, 1534-5*, ed. J. Brown, F.S.A.

the wealth of your souls' profit of your monastery, and increase of religion, have made these injunctions, hereafter by you and every one of you to be observed and kept.

First we enjoin and command by these presents that all and every one of the sisters be obedient to the Prioress in all things lawful and honest without any grudge or murmur, and obey her lawful commandments, monitions, and corrections reverently, and also observe poverty and chastity according to Saint Benedict's rule, which they have professed, as they will avoid strict punishment for the same.

Item we enjoin and strictly command the said prioress that she provide that the doors of the cloister be surely locked every night incontinent as compline is done, and that the same doors be not unlocked in winter season unto seven of the clock in the morning, and in summer unto six of the clock in the morning, and that the prioress keep the keys of the same doors herself, or commit the custody of them to such a discreet and religious sister that no fault nor negligence may be imputed to the said prioress, as she will avoid the strict punishment of the law in this behalf.

Item we enjoin and command that the prioress there every night provide that the door of the dortor be surely and fast locked, that none of the sisters may get out until service time, nor yet any person get in to the dortor to them, and that the key thereof be in the custody of the prioress, or by her commandment be committed to such a wise and discreet sister that none offence nor none ill be committed by any negligence or by any other colour, as the said prioress will avoid the strict punishment of the law.

Item we command and enjoin by these presents that the prioress shall suffer none secular women, whatsoever they be, to lie in the dortor, and that she punish the sisters that be disobedient herein according to the rule of Saint Benedict.

Item we enjoin and command by these presents that from henceforth the prioress shall diligently provide that no secular nor religious persons have any resort or recourse at any time to her or to any of her said sisters by any occasion, unless it be their fathers or mothers or other their near kinsfolks in whom no suspicion of any ill can be thought. In like manner we command and enjoin the said prioress, under pain of privation, that she admit no person secular nor religious to her company suspectly or be in familiar communication with her in her chamber or any other secret place.

Item we enjoin and command all the sisters and the nuns there they keep no secular women to serve them or to do any business for them, but if sickness or other necessity do require, we enjoin and command the prioress to provide the then farmeress, if there be any, or to appoint one of the sisters to oversee that the sick sisters want nothing

necessary for them, which thing we command the prioress diligently to observe and keep, under the pain of the law.

Item by these presents we command and enjoin all and every one of the said sisters that they keep silence in the quire, in the cloister, frater, and dortor, according to their rule, under the pain of cursing as they will avoid punishment due therefore.

Also we enjoin and command by these presents that all the sisters eat and drink both dinner and supper in one house, at one table, and not severally in their chambers, unless it chance any of them to fall sick, then we will they be in the fermery or in some other place at the assignment of the prioress. And in like manner we will and command that all the sisters sleep in the dortor, under pains and punishments due in this behalf.

Item we enjoin and command by these presents the prioress and convent that she nor they grant any corrodies, pensions, or liveries, nor let to farm any of their granges or demesnes without express consent obtained of us or our successors under our or their seal.

Also we enjoin the said prioress that she let not to farm any lands or pastures being not of their demesnes or granges, or sell any wood without the consent of the convent or the more part thereof.

Item we command and enjoin that the said prioress nor her convent shall admit any person to the professed habit of a nun or a sister or a converse, nor shall receive any secular or spiritual persons to sojourn or dwell within the precinct of that monastery without special licence had and obtained of us or our successors under our or their seal.

From the tenor of these injunctions it would seem that the discipline of the nunnery had in its latter days grown somewhat lax, although no specific charges are here brought against any of the inmates. At or immediately before the date of the issue of these injunctions (Dec. 10, 1534) Isabell Thwyng was Prioress, and it is noteworthy that her successor, Elizabeth Kylburne, was confirmed Prioress on December 22, only twelve days later. From this it looks as though her resignation was effected in consequence of her incapacity or neglect in maintaining proper discipline in her House. Elizabeth Kylburne, the last Prioress before the dissolution, could only have held office for about a year or so; she was probably much more efficient in her duties than her predecessor; under the circumstances we may be sure that the best choice possible would be made. The place, however,

was doomed for destruction, and nothing could save it. Besides the prioress there were probably five nuns here; such, at least, was the number when John Tonge made his will on July 10, 1521, their names being Agnes Robynson, Margaret Craike, Cecilie Thomlynson, Margaret Somerby, and Elene Harper. Tanner, however, says that not long before the dissolution there were eight religious here; and this may well have been the number at a somewhat earlier date. From this we see that Elizabeth Kylburne could have entered the nunnery comparatively recently at the time of her election as Prioress. One of Tonge's residuary legatees was John Kilburne, who may have been a brother of the Prioress, and living in the neighbourhood.

Elizabeth Kylburne's profession of obedience as Prioress was made in the following terms:—

In the name of God, Amen. I dame Elizabeth Kylburne, nun and prioress elect and confirmed of this priory of Nunburnholme, shall be faithful and obedient to the most reverend father in God, lord Edward, Archbishop of York, primate of England and metropolitan, and to his successors lawfully entering, in all things lawful and honest. Also I shall not sell nor alienate the goods, jewels, or possessions of this house, nor to farm let the lands, granges, or tenements of the same above three years, without the consent of the said most reverend father desired and obtained, as God me help and these holy evangelists by me here bodily touched.

The goods and possessions of her priory which the good Dame Elizabeth Kylburne had thus solemnly pledged herself to maintain inviolate were soon destined to be ruthlessly torn from her and her conventual sisters. Early in 1536 the Act of Parliament for the suppression of the religious houses whose income did not exceed £200 a year was passed, under threats of the most severe kind from the King, and shortly afterwards the little Benedictine nunnery which had stood its ground for three hundred and fifty years or more in our peaceful valley passed into the hands of the most unscrupulous king that ever sat upon the English throne.

Even thus, the connexion of Elizabeth Kylburne with her Priory was not finally severed, as the sequel will show.

In 1538 a lease of the houses and site of the Nunburnholme Priory, with the demesne lands thereto belonging, was made to William Hungate, a member of the well-known Yorkshire family of that name, by the Court of Augmentations. The lease was granted for a term of twenty-one years, the rent being £4 13s. 5*d.*

The suppression of the lesser monasteries naturally gave rise to the most bitter feelings throughout the country, and especially in the north of England, where the devotion of the people was, perhaps, stronger than in any other part of the kingdom; in the north, too, the monastic system had taken deeper root than in the south. The nobility and gentry generally were strongly in favour of the old state of things. The hardships and outrages connected with the final stages of the dissolution of the religious houses added fuel to the flames, which at length broke out in open revolt against the King and his counsellors. One of the chief centres of disaffection was the East Riding; and soon some thirty thousand men were in arms, led by practically the whole of the nobility and gentry of the north, the chief of these being Lord Dacre, Sir Robert Constable, and Robert Aske of Aughton.

The revolt went on through the winter of 1536; and at length it grew so formidable that the King promised pardon and a free parliament at York, a pledge which was taken by the leaders of the movement to mean an acceptance of the demands of the insurgents. On the strength of these promises the nobles and their followers dispersed to their own homes. No sooner was active opposition over than the pledges of the King and his counsellors were scattered to the winds, and the most ruthless severities were dealt out to the leaders of the Pilgrimage of Grace, as the movement was called. Sir Robert Constable was hung in chains at Hull, and Robert Aske was hung at York.

Nearly all the parish priests took an active part in the

insurrection, many of them heading the farmers and parishioners in their march upon York.

At this time Richard Hawcliffe was rector of Nunburnholme, a man well connected, and of no little courage and determination. He stoutly resented the suppression of the Priory, collected a party together in his parish, and actually went so far as to reinstate the ejected Prioress, Elizabeth Kylburne, in her office again, an act of daring to which we cannot find a parallel from the history of those times. This is made abundantly clear by documentary evidence in the form of a bill of complaint¹ laid by William Hungate, to whom the King sold the goods and chattels of the Nunburnholme Priory. The document is worded thus:—

Bill of complaint of William Hyngatt (Hungate) of Noneburne in the county of York. That whereas the King granted to him the mansion house of [the late priory of Nunburnholme] all the demesne lands belonging to the same, with all the stuff and chattels upon the same, as well within doors as without, for which he paid to the King £35 14s. 11d., since which time, in the time of the late commotion in the north, one (Richard) Hawthclyffe, clerk, Roger Kellet, John Smyth, Walter Holme, Thomas Speede, and Christopher Smythe, as rebellious to the King, put in possession again the late suppressed prioress, the complainant being in the King's service under the Earl of Rutland, and took away all the goods and chattels that were then in the said house and upon the demesnes.

What redress William Hungate received does not appear hereby. Hawcliffe and his colleagues must have run great risks in the course they adopted; one or two of them might easily have lost their heads in consequence; it does not appear, however, that any harm came to them. Certainly Hawcliffe outlived those troublous days, for he was still rector in 1544, and probably for some years after that.

The reinstating of Elizabeth Kylburne in her office by the rector of the parish and others on the spot, goes far to prove that the condition of the nunnery at the time could hardly have been otherwise than satisfactory. We cannot imagine that such a step would have been possible had

¹ Aug. Office, *Miscellaneous Books*, vol. xx, No. 38.

there been anything scandalous regarding the house. On the whole we may safely assume that its influence upon the place and neighbourhood was salutary. It is evident, too, that the last prioress was a woman of high character, and was ruling her house well in its last days.

As regards worldly goods and endowments the Nunburnholme Priory was not rich. In the minister's account¹ there is charged *inter alia* £10 for the price of lead fixed to the roof of the Priory Church and other houses there; and 10s. for the price of two little bells hanging in the belfry there. Of plate it is recorded that the Nunnery possessed a silver chalice, also a 'Salt' with a cover, weighing 19½ ounces.

The site of the conventual buildings with other appurtenances was granted by the King to the Earl of Rutland and Robert Tyrwhitt in 1541. The patent roll² making this grant recites:—

The King grants to Thomas Earl of Rutland and Robert Tirwitt³ (*inter alia*) the site, circuit, precinct, and capital house of the late priory of Nunburnholme, together with all houses, buildings, stables, &c., and all those lands, tenements, meadows, pastures, mills, closes, possessions, and hereditaments in Nunburnholme pertaining to, and parcel of the possessions of the said late priory late in the tenure or occupation of William Hungate (these lands are specified); which said site, circuit, precinct, capital house, lands, &c., are of the clear yearly value of £4 13s.; to hold to them their heirs and assigns for ever by Knight's service, namely, by the fifteenth part of a Knight's fee at the yearly rent of 9s. 4d., in the name of the tenth part thereof. (Dated July 6th, 1541.)

At the time of the suppression it was stated 'that at

¹ *Min. Acc.* 27-28 Hen. VIII, No. 178, m. 4d.

² *Patent Roll*, 33 Hen. VIII, part ii, No. 32.

³ This ancient family, Tyrwhitt of Kettleby, was in much favour at Court in the sixteenth century. Sir Robert Tyrwhitt, born 1482, was Sheriff of Lincolnshire in 1524. Henry VIII with Queen Catherine Howard visited him at Kettleby, staying there two days (October 8-9) in 1541. He died July 4, 1548, and was buried at Wrawby. His eldest son, William, pre-deceased him. His second son, Robert, was brought up at Court, and with his brother, William, was ecclesiastical commissioner for Lincolnshire, 26 Hen. VIII. He had large grants from the Crown on the dissolution of the monasteries. Whether it was to him or his father that Nunburnholme Priory was in part granted is uncertain.

Nunburnholme, a small convent, there were twelve dependants, and many poor living there.'¹ They were said to have part of the Holy Cross.

Shortly after the passing of the Act for the suppression of the lesser monasteries the King issued a second Commission to report on the number of professed inmates and their dependants, together with a statement as to the income, debts, and condition of the buildings. The commissioners were to be six in number for each district—three officials, namely, an auditor, the receiver for each county, and a clerk; whilst the remaining three were to be nominated by the Crown from 'discreet persons' of the neighbourhood.

I here give in translated form the account of the King's commissioner or Minister who visited Nunburnholme Priory in 28 Henry VIII (1536-7) to take stock of the House and property.

Nunburnholme in the county of York. The account of Ambrose Beckwith, collector of rents and farms, of all and singular lordships, manors, lands, and tenements and other possessions of whatever kind, as well temporal as spiritual, pertaining or relating to the aforesaid late Priory, which have now come into the hands of the Lord King, and are in his possession and are annexed to his Crown and that of his heirs and successors, the Kings of England, in augmentation of the revenues of the same Crown of England, by virtue of a certain Act of his parliament held at Westminster at the prorogation on the fourth day of February in the 27th year of the reign of the Lord King, thereupon published and provided as in the same Act among other things is contained, namely, from the Feast of St. Michael the Archangel in the 27th year of the aforesaid King Henry the Eighth, to the same Feast of St. Michael the Archangel then next following in the 28th year of the reign of the aforesaid King, namely for one whole year.

Arrears. None, because the first account. Total, Nil.

Fixed rents of the free tenants. But he renders an account of 3s. free rent for a meadow called Morgam Ing, situated in Welham Brigs, Ormesby, to be paid yearly at the term of St. Martin only. Also 10s. 10d. rent of free tenants in Beverley to be paid yearly at the term of St. Martin only, namely by Sir Allured —, Chaplain, 2s.

¹ Exch. Ang. Office Mins. Accts., No. 176, m.m. 5d., 18d.

Sir John Flee, clerk of the works of the college of St. John of Beverley, 3s. By Walter Milner of the Beckside there, 2s. By Robert Creyke, gentleman, 22d.; and by Joselin Percy for a messuage situated in the Wednesday Market, 2s. Total as above.

Total 13s. 10d.

Rents of tenants at will, together with divers small farms let by indenture.

Also 21s. rent of divers tenants in Burneholme to be paid yearly at the terms of St. Martin and Whitsuntide equally, namely by Isabella Hall, widow, for a cottage with croft there, 8s.; Lancelot Hall for a cottage with croft there, 8s.; and Henry Shepherd for a cottage there with small croft, 5s. this year. Also 26s. 8d. rent of a close called Wrytholme containing by estimation 20 acres of meadow and pasture situated in Bielby *alias* Wrytholme, to be paid yearly at the terms of St. Martin and Whitsuntide equally, so let to John Hessey by indenture, as is asserted. Also 13s. 4d. rent of a cottage with — acres of land called Forbyland, situated in Bielby aforesaid to be paid yearly at the aforesaid terms equally in the occupation of Richard Beylby this year. And of 6s. 8d. rent of a cottage with garden in Bielby aforesaid, to be paid yearly at the aforesaid terms equally, in the occupation of Alexander Pyper this year. And of 20s. rent of a toft with a croft, and 15 acres of arable land in Anlaby, to be paid yearly at the aforesaid terms of St. Martin and Whitsuntide equally, in the occupation of Thomas Barr this year. And of 14s. rent of a cottage with a Hemppgarth and certain pieces of land in Holme,¹ to be paid yearly at the above named terms of St. Martin and Whitsuntide equally, in the occupation of Thomas Parker this year. And of 7s. rent of a cottage with certain lands in Wheldrake, to be paid yearly at the said terms of St. Martin and Whitsuntide equally, in the occupation of Robert Butler this year. Also 12s. rent of a Toft with — acres of arable land situate in West Cottingwith, to be paid yearly at the aforesaid terms equally, in the occupation of John Darell by indenture, as is asserted. Also 17d. rent of a parcel of meadow there, containing — acres, to be paid yearly at the term of St. Martin, in the tenure of a widow late wife of — Gray this year. Also 26s. 8d. rent of a tenement with appurtenances and two bovates of land with certain parcels of Forbyland situated in Flaxton on the Moor, to be paid yearly at the terms of St. Martin and Whitsuntide equally, in the tenure of John Pereson by indenture, as is asserted. And of 6s. rent of a cottage with — acres of land in Bishop Wilton, to be paid yearly at the aforesaid terms equally, in the tenure of Thomas Straynton this year. Also 5s. rent of a close in Catton, to be paid yearly at the term of the Annunciation of the Blessed Virgin Mary only, in the tenure of Sir William Caute. Total £7 19s. 9d.

¹ Holme on Spalding Moor.

*The Farm of
the demesne
lands.*

Also £4 13s. rent of the site of the late Priory aforesaid, together with all houses, buildings, dove-cotes, gardens, orchards, and garths, together with the demesne lands and appurtenances lately in possession of the late Prioress and Convent there, to be paid yearly at the terms of the Annunciation of the Blessed Virgin Mary and St. Michael the Archangel equally, namely for rent of the site of the said late Priory with dove-cote and orchard, 3s. 4d.; for 3 acres of a meadow in a close called Yng Close, 2s.; for 3 acres of meadow in a Close called New Close, 3s.; 6 acres of meadow in a close called Ley Croft, 6s.; 3 acres of meadow in a close called Calf Close, 2s.; 1 acre of pasture in a close called Park Close, 12d.; 12 acres of meadow in West Trees 12s.; 6 acres of arable land in Beynhill, 2s.; 14 acres of arable land in Lollings Flat, 4s. 8d.; 1 acre of arable land in Lauding Dale, 4d.; 24 acres of land in Milnes Dale, 8s.; 2 acres of arable land in Rubis Flat, 8d.; 5 acres of arable land lying next to Middle Hills, 20d.; 2 acres of arable land in Dugdale Flat, 8d.; 1 acre of arable land lying next to Moor Keld, 4d.; 1 acre of arable land lying at the Mettells, 4d.; 3 acres of arable land lying below the Stone Heaps, 8d.; 2 acres of arable land lying at the Cawke, 8d.; 1 acre of land lying at the Cawke aforesaid, 4d.; 1 acre of land lying in Deep Dale, 4d.; 2 acres and a half of arable land lying at the Green Hills, 10d.; 43 acres of arable land called Fallow Field, lying on the west of the village there, 14s. 8d.; 12 acres of arable land called Oxlands and Southlands, 4s.; 1 acre of arable land lying above the Stone Heaps, 4d.; 2 acres of arable land lying at Lonyngsdale Head, 8d.; 3 acres of arable land called Bitchlawlands, 12d.; 3 acres of arable land lying at Deepdale Head, 12d.; 1 acre of land lying at New Brigs, 4d.; 3 acres of land lying above and below the Cross, 12d.; 1 acre and a half of land lying at Blacklings, 6d.; 1 acre of land lying near Beynhills, 4d.; 2 acres of land lying at Wandales and Hell Call Garth, 8d.; 1 acre lying at Market Stye, 4d.; 1 acre of land in Chopping Flat, 4d.; 1 acre and a half of land lying between the Sykes, 6d.; 1 acre and a half of land lying above the far North Sykes, 6d.; a Water Mill, 10s.; also of a certain pasture called Sheeppates, at Kipling Cotes, 5s., so let to William Hungate, gentleman, by indenture under the seal of the Lord King, as is asserted. Total £4 13s.

Sale of wood. Concerning any profit arising from the sale of wood there this year he does not answer, because no sale has taken place within the said time of this account, on oath of the aforesaid accountant, and on the testimony of the receiver upon this account. Total, Nil.

Perquisites of the Court. He does not answer perquisites of any Court held there within the aforesaid time of this account, because no court has been held there during the same time, upon oath of the aforesaid accountant, and on the testimony of the aforesaid receiver upon this account. Total, Nil.

Total sum of the receipt, £13 6s. 7d. From which

Wages of the Accountant with necessary expenses. The same account in payment of the aforesaid accountant collector of rents and farms aforesaid at 13s. 4d. yearly, allowed him by consideration of the auditor and receiver of the Lord King there for his diligent work in execution of this office this year, 13s. 4d. Also in payment of the clerk of the auditor writing this account at 2s. yearly, as the clerks of the auditors of the Lord King's Duchy of Lancaster. The allowance which is customary in all accounts of the ministers there; namely, in allowance of this stipend, according to the form and effect of an Act of parliament recited above in the beginning. Sum, 15s. 4d.

Payment and discharge of moneys. Also in money delivered to Leonard Beckwith, gentleman, special receiver of the Lord King there, for the expenditure of this year, by the acknowledgment of the receiver himself upon the account, 52s. 6d.

And the charges in the account of the said receiver as for rents and farms owed at the Feast of St. Martin in winter, falling in the time of this account, £6 16s.

And similarly the charges in the account of the said receiver as for the rents and farms due to the Lord King at diverse terms falling within the time of this account, and by Lady Elizabeth Kilburne, late Prioress there, recited, 62s. 9d.

In the account of the receiver. Sum, £12 11s. 3d.

Sum of the allowances and payments of the aforesaid, £13 6s. 7d.; which sum is co-equal with the sum of the total receipt above. And this is equal.

From this account we see that the demesne lands held by Nunburnholme Priory extended to about 270 acres, 27 of these being described as meadow, 104 as arable, 38 indefinitely as land, 1 as pasture, besides sheepgates at Kiplingcotes, the extent of which is not given. The acreage of the lands in parishes other than Nunburnholme, not in demesne, is not stated in all cases, but judging by the rents payable, the area of the land thus owned by the convent would be about 100 acres, so that the total extent of their land would amount, in all probability, to between 350 and 400

acres. The rate of the valuation per acre of the demesne lands was practically a uniform one, that is to say 4*d.* an acre for arable land, and 12*d.* an acre for meadow or pasture. That which is described simply as 'land' seems to have been mainly arable, or grazing land of poor quality.

In considering the events connected with the dissolution of the monasteries, it is difficult to understand how their destruction could ever have been effected, seeing what manner of men they were to whom the work of visitation and investigation of their condition was entrusted. The mockery, iniquity, and cruelty of their whole mode of procedure was appalling. A just nemesis, however, awaited those who had been engaged in this unrighteous work. Of the King himself we need say nothing. Thomas Cromwell's fall was even more rapid than his rise had been. From being the most powerful man in England he was suddenly committed to the Tower on June 10, 1540, as a false and corrupt traitor, and on the 28th of the same month he suffered death on the scaffold on Tower Hill. Dr. Layton had much preferment heaped upon him by Cromwell. Among the favours conferred upon him was the Deanery of York; and while he held that office he pawned the plate belonging to the Minster, which the Chapter had to redeem after his death. But England seems to have been made unbearable for him, for at his repeated request he was 'placed beyond the seas', and died at Brussels in 1547.

Dr. London, too, held many preferments, being Canon of Windsor, Dean of Osney, Dean of Wallingford, and Warden of New College, Oxford, from 1526 to 1542. He made himself notorious as a visitor of Nunneries, a work for which he was eminently unfitted. Archbishop Cranmer called him 'a stout and filthy prebendary of Windsor'. For his scandalous misdeeds he was put to open penance, and had to ride through Windsor, Reading, and Newbury with his face to the horse's tail, after which he was committed to the Fleet prison, where he died in 1543.

What confidence could be placed in the methods and

results of a commission constituted as this was? To use the words of another, 'who with any sense of justice, upon the oaths of such men as these, would take even the life of a dog?'

Seeing that our small Benedictine convent for wellnigh four hundred years carried on its work in Nunburnholme without serious interruption from the world without, relieving the poor and distressed, instructing the young, and performing, in its own quiet way, countless acts of devotion and charity, one naturally desires to learn something of its daily routine and rule of life. Unfortunately, the volumes that would have told us most about these things—the Customary of the House, its Charters, Records, and Accounts—are nowhere to be found. We do know, however, that the Rule followed was that of St. Benedict, and although the details of that Rule, as applied to nunneries, are difficult fully to describe, yet, speaking generally, the Rule in a Benedictine nunnery would be the same *mutatis mutandis* as in a Benedictine house for monks. The Rule itself, as St. Benedict framed it, dates from the first half of the sixth century. The whole idea of it was devised on a rational basis. Its founder intended it as a remedy against the evils of the time in which his lot was cast, and very evil times they were both for clergy and laity. The Roman Empire had crumbled to pieces, and hordes of barbarians had lately swept over its provinces, carrying destruction before them. The Church was in a state of discord and confusion, and the very bonds of human society were rent in pieces.

The two leading principles of Benedict's Rule were those of obedience and labour. His code, which was a lengthy one, was divided into seventy-three parts or chapters, some of which had to do with the general duties of the Abbot and of the Monks, others regulated divine worship, others dealt with discipline and the internal administration of the monastery. Thus, for instance, chapter ii describes the necessary qualifications for the Head of a Religious House; chapters ix–xviii regulate the Canonical Hours for winter,

summer, Sundays, week days, Holy days, and other times; chapter xix enforces reverence on account of the presence of God and the Holy Angels; in other chapters we find arrangements for the services of the kitchen, the care of the sick, the aged, and the young, regulations as to the quantity and quality of food and the times of meals, hospitality to guests, the dormitory, the clothing of the religious; one chapter relates to Novices, who are to be treated with rigour, in order to test their vocation; they are to have a year's probation, and to hear the rule read frequently; another speaks of the excellence of fraternal charity, the love the religious should have for their Superior, and of the love of Christ above all things; and lastly, chapter lxxiii declares that the Rule is but one means towards godliness, a beginning of holiness, and that Holy Scripture is the unerring guide of human life. 'Whoever, therefore, thou art,' adds St. Benedict, 'that hasteneth to thy heavenly country, fulfil by the help of Christ this little Rule which we have written for beginners; and then at length thou shalt arrive, under the protection of God, at those lofty summits of doctrine and virtue of which we have spoken above.

Benedict's influence quickly grew, and communities of religious, both of men and women, speedily sprang up and spread through Italy, and from there to other countries. He was called the Patriarch of Monasticism, because his Rule became generally adopted in the West by those who wished to lead a retired religious life. Until St. Benedict's time each community of religious had been a law unto themselves, but his Rule consolidated those previously existing, and was based on less austere and more rational principles.

Whether or no there was a nunnery here in pre-Norman times we cannot say; very few Saxon monasteries escaped the plundering of the Danes, at least in the north of England, and if there had been one here it would doubtless have met the same fate as that of so many more.

What the different parts and plans of the larger monasteries were is well known; but what the arrangement of the buildings was in the case of a small nunnery like that at Nunburnholme is most difficult to say, since its very foundations have been practically swept away, only small and fragmentary bits remaining, which are quite insufficient to give us the key to anything like a plan.

There was, of course, a small church which formed the centre of the religious life of the nuns, in which there would be the high altar and certain smaller ones. The roof of the church as well as of the rest of the buildings was covered with lead, which at the time of the dissolution was valued at £10; there were also at that time two little bells hanging in the belfry, which were valued at 10s. The convent had a silver chalice, the only other piece of plate being a salt with a cover, weighing altogether 19½ ounces. There would also be vestments for the chaplain priest whenever he celebrated Mass in the Priory church. The windows of the church would certainly be filled with stained glass, of the same character, probably, as that in the Parish Church, fragments of which still remain.

Close to the nuns' church would be their cloisters; these, which would correspond with the size of the church, formed the centre of the common life of the convent. Here the nuns walked and sat; here, too, the novices would be taught.

To the east of the cloisters, in all probability, and as near the church as possible, would stand the small chapter house of the little community, along the walls of which seats would be arranged, with one at the east end for the Prioress with a crucifix over it. Here in the middle of the building was usually placed a raised desk for the Reader at that part of Prime which preceded the daily meeting, or chapter of the Prioress and Convent.

In the larger monasteries the dormitory or dortor did not always occupy the same position as regards the rest of the buildings, it was commonly near the south transept of the

church, and placed over some one or more of the buildings ; it is impossible to say where it stood in our Nunnery here.

The refectory, or fraternity, as it was called, was the common hall for all the conventual meals ; it was generally situated as far from the church as possible. The floor would be strewn with rushes or hay. At the east end was placed the table for the Prioress, while near the western end would stand the kitchens and offices. It is not improbable that the rectangular foundation discovered during the excavations in 1905 may have been the site of the kitchen.

In addition to these would be the guest house, where the Prioress could entertain visitors ; also a small room or parlour, where she could transact business, and the religious might see visitors.

Besides these principal parts of the nunnery there would be several smaller rooms and offices. The nuns would certainly have a small library, without which no convent could be said to be fully furnished. They would also have a considerable number of outbuildings in connexion with their lands in the parish. The mill, too, which lay a short way up the valley, was an important part of their possessions ; its position can be pretty accurately determined. The manorial mill lay almost certainly at the western end of the village.

We may well believe that a strong attachment for their religious house and home would arise among the sisters of the convent. Their life of retirement from the world was one of peace and happiness. Troubles might and probably would arise from time to time among them, but under the wise and discreet management of the Superior these occasional discords in the life of the community would speedily be resolved in most cases into elements of wonted harmony. Much would depend, no doubt, upon the Prioress for the good government of the house, and in this respect all would not be alike. Nevertheless all would have high ideals set before them by the Rule of Benedict.

Benedict, in his rule for men, says that the Superior who

wishes to win the love of his subjects must have goodness, discipline, and knowledge. He must follow the divine model of Christ Himself. There will thus be in his rule an absence of all haughtiness and of all domineering spirit. Although the elder among his brethren, he will be as one of the younger ; although the leader, he will be as one that serveth. He will study to be loved by his flock rather than feared. Thus by aiming to be a father to his subjects he will without difficulty be their guide and their ruler also. They on their side will gladly follow him ; they will yield a prompt and cheerful obedience to all his mandates ; they will strive to carry into effect even that which they conceive to be his desire.

Corresponding to these were the qualities which Benedict required of those also who were called to rule convents for women. Under Benedict's Rule the nuns of Burnholme were professed, and such qualities as those advocated by him for rulers of religious houses we may well suppose the prioresses of Burnholme in the main possessed.

CHAPTER VII

FIELD NAMES

LOCAL, and especially parochial, geography is a subject which has suffered loss in recent years. Time was when the ordinary husbandman knew his own parish much better than he does now : his knowledge, perhaps, did not extend to things very far beyond it, but what he knew within his limited area he knew thoroughly. It may be well to 'think imperially', but it is also well to think parochially. We need not here enter at length into the many causes which have led to this altered range of observation on the part of the countryman ; chief among them, however, are the easy and rapid modes of locomotion which make men less observant of country objects near at hand than they were of yore ; and, secondly, the character of the education given in our schools. The study of local history and geography has in past years received little or no encouragement, though this defect has at length been to some extent realized, and steps have been taken to remedy it.

How few children in any of our elementary schools could draw anything approaching an accurate map of their own parish ! Its limits are unknown to them except in the haziest manner, and many names of places and objects close to their own homes which their grandfathers made use of daily, they have hardly so much as heard of. On the other hand, the ordinary village scholar would most likely be able to draw you a fairly good representation of the British Isles or of Europe ; he might even be able to describe the course of the great rivers of India, or tell the heights of some of the mountains of South America, and the oceans by which that continent is bounded. And yet this same scholar would have no idea where the little beck rises that runs through

his native village and on whose banks he reclines, nor what becomes of it in its downward course ; while the places and natural objects to be seen from the top of the neighbouring wold are almost wholly unknown to him. Little does our Yorkshire lad dream that there can ever be anything of interest attaching to the fields he knows so well by sight, beyond the work that goes on in them, and the crops they grow. If there has been some great battle fought, or other notable event taken place within a few miles of his home, it has never entered his head to pay a visit to the site, and carry his thoughts back to the stirring times, it may be, of the Wars of the Roses, or the days of William the Conqueror. Still less would he think of making himself acquainted with the vestiges still remaining to us of the Roman occupation of Britain, and of those who were living here before them, of which there are such abundant evidences to be found in this our own East Riding.

But least of all, perhaps, would the average countryman imagine that in the bare names of the fields through which he trudges daily to the scenes of his labour there could be anything worthy of his attention : he may hear and use these names constantly, but to him they are names and nothing more. He considers not that embedded in the multitudinous and oft-distorted appellations of our English enclosures may be found the record of many an interesting fact or event which would else have been hopelessly lost among the things of the past.

There never was a time when cultivated lands and fields did not have names assigned to them, and some of those now in use are of great antiquity, originating from days before the Norman Conquest.

The name of the village itself, though lengthy, is euphonious enough when correctly pronounced, and it carries its history pretty plainly upon its face. Somehow, those who see the word Nunburnholme for the first time seldom sound it rightly : the stress is on the middle syllable, like *laburnum*. The traditional pronunciation of the word by the country

folk which has been in use for centuries is Nunbónnom, the *u* being sounded as in *full*, though this pronunciation is not heard as often as it was a few years ago.

It was not until near the beginning of the sixteenth century that the name assumed its present form: originally it was written Burnholm, or rather Brunnum, Brunnom, or Brunham, the prefix 'Nun' being added to distinguish it from other Burnhams, of which there are several in other parts of England.

So far as I know, the earliest writing of the name occurs in Domesday Book, where it appears under the form Brunha', the abbreviation of Brunham; it is repeated three or four times, and always with the same contracted spelling. The Domesday Book is no trustworthy guide as to the orthography of place-names, and its treatment of them is often bewildering; the commissioners were foreigners, and they made havoc of the English nomenclature. In this case, however, they were not far astray, since Brunnum, or Brunham, the place was called for many generations, and it is as certain as anything can be that the *u* in the first syllable would be sounded in Saxon times as it still is in our folk-speech.

Down to the year 1376 or later we still find the name written Brunnum, Brunham, and Brunne. It was not, probably, until about the middle of the fifteenth century that the name was written Burnholme, and so this part of the word has remained, though not without variations of spelling, to the present day. It is not known precisely when the prefix *Nun* was first added; certainly not until long after the foundation of the nunnery here. The prefix was, however, in use at the beginning of the sixteenth century, and was occasionally added at an earlier date; the earliest case of it I have found is in 1486. Nevertheless, the name Burnholme continued to be commonly used till about 1625, and in certain official documents till the beginning of the following century. All through the sixteenth century we find both Burnholme and Nunburnholme used,

the latter appearing in our registers in 1610, though my predecessor William Braithwaite, who died in 1601, always wrote Burnholme; and in our Manor Court Rolls this form is retained till a considerably later date.

There can be no doubt that the name of the place dates from Anglo-Saxon times, and that there was an Anglian settlement here long before the Norman Conquest. No less certain is it that the stream which runs through our valley, or rather, perhaps, the junction of the small 'sykes' with the main stream, gave rise to the essential part of the place-name, which in those early days might either have been *Brunnum* or *Burnholm*. The former may have been a plural formation, signifying 'at the springs' or streams; while *holm* meant, and still means, land surrounded, or partly surrounded, by water. In pre-Norman days, before any system of land-drainage was known, Burnholme must have presented a very different appearance from what it does now. For one thing, there would be a much greater amount of water in the valley in which it is situated than there is at this day. The low-lying lands of the Anglian settlers might well have been almost surrounded by water.

The Anglian *burn* is now called the *beck*—a purely Scandinavian term; and it is a somewhat curious fact that the Old English word *burn* survives in Danish districts of England, of which this is certainly one, while *beck* has replaced it, generally speaking. The late Dr. J. C. Atkinson, the Vicar of Danby in the North Riding, informed me some years ago that in his parish of 23,000 acres there were in the year 1656 two or three dozen 'holms' either in actuality or in field names, while in the same district there are two *Beckholms* still extant—the exact analogue of our Burnholme. At the time of the Anglian settlement here, the word *beck* would not be known in its present application; and it is noteworthy that while the thing itself, the village stream, is now always called the *beck*, the place-name retains the old English word *burn*.

Seeing how much information may be derived from the

study of ancient local names, whether of places, fields, roads, buildings, or natural objects of various kinds, it is unfortunate that so many of these have been lost, and are now utterly forgotten ; this has been the case especially in comparatively recent years, and the process of decay still continues. I have fortunately been able to rescue a goodly number of our old local names from oblivion, but it is to be feared that a much larger number have irretrievably gone.

The earliest group of names to which I shall refer were discovered in the Chartulary of the Augustinian Priory of Warter in connexion with lands in this parish. Judging by the character of the writing of this MS.—now in the Bodleian Library—at least that part which concerns us, it would appear to date from about the year 1350. Many of the charters, however, are of a considerably earlier period ; one, for instance, was drawn up as early as 1231, and several more in the latter half of that century ; so that we may be perfectly safe in assuming that all the names cited were in use as early at least as 1250, and some of them must have been known long before the Norman Conquest. It will throw a little light upon the names following if I give a few words of the context ; those in brackets precede the name in the charter. The first name occurs in a confirmatory charter of William, son of Thomas de Graystock, to the Prior and Convent of Warter of six bovates of land in the vill of Brunnom ; the rest are of a similar character.

Kylingwit inter rivulos (pastura juxta campum de). There is no trace of this name now surviving in this parish. From the fact of the site being described as ‘ between the streams ’, it was probably on comparatively low ground ; indeed, the ‘ Kyling ’ may have been originally the Anglo-Saxon *cylum* (at the springs), and therefore, perhaps, in the valley, and to the east of the village. Or, Kilingwit being an old form of Kilnwick, the pasture may have lain near the Kilnwick Percy boundary.

Northwald (iiii acras juxta fontem apud). This is what is now known as North Wold, the hill forming the northern

side of the valley in which Nunburnholme is situated. The spring near which the four acres were situated may well have been what is now known as *Lady Spring*; and if that be so, the position of the land can be pretty nearly determined.

Custlandes (viii acras apud). What or where these lands were I have no means of ascertaining, nor even suggesting.

Wandayles (ix acras apud) super collem versus orientem. This name was known in our parish till recently; the word, which has been in daily use in this neighbourhood for fully a thousand years, is common also in parts of the North Riding and elsewhere. It is derived from *vang*, that is, cultivated land, in contradistinction to land not enclosed or cultivated, and *deal*, *dule*, or *dole*, meaning a share, or part allotted. This word preceded the word *acres*, which used to represent the idea conveyed by the expression 'common field', the portion of the land of a township set apart for systematic cultivation, such as cultivation then was. The position of the Nunburnholme Wandales is pretty accurately known. The description of the position 'over the hill towards the east' sounds somewhat vague, but it can only here mean over the South Wold, and is not far from what is now known as the Nunburnholme Wold farmstead. This word is not to be confused with Warrendale—a name common in this locality.

Sygerithe (toftum). This name is utterly lost, and its meaning obscure. Being a toft, the site would almost certainly be in or near the village. The first syllable may be the same as our local word *syke*,—a runnel, and still in common use.

Espegate (xiii acras apud). The first syllable of this name is apparently the same as A.S. *Esp*, or *Epsse*, Middle English *Espe*, the aspen tree. The position of the land here described may, I think, be clearly identified as including the fields called *Ashgates*, lying immediately above the fields now termed 'the Temples', presently to be explained. The change from *Espe* to *Ash*, although the two words are distinct, might easily have been made in

comparatively recent years, especially as the local pronunciation of *Ash* is *Esh*. Espgate was the name of one of the furlongs of the open field in the middle of the sixteenth century.

Inter Crucem et pratum de Brunneby (iii acras). Although this is not strictly speaking a field name, I here cite the descriptive phrase along with the others, because either the churchyard or village cross is clearly alluded to. If the former is meant, the three acres of land would lie towards the south-western boundary of the township and not far from the church, and in that case the cross would be probably identical with the pre-Norman cross of which two sections were discovered in the wall of the church some years ago. This cross would almost certainly have stood in or near the churchyard. If that were so, it is difficult to understand why the church itself, being the more conspicuous object, was not mentioned in the charter instead of the cross. Possibly, however, the cross may have been a little to the west of the church, in which case the position of the three acres would be more easily located. It seems to me much more probable that the village cross is here meant, the position of which has been recently determined beyond any reasonable doubt. The distance, however, between this point and Burnby Field is considerable, so that the above description would be a decidedly vague one; but we must remember that this was often the case with those who drew up similar charters. And here we must leave it.

Parc (iiii acras apud). This is the old Norman-French spelling of the word *park*. At the time when the gift of land referred to was made, the term *parc* merely meant enclosed ground, without any idea of size or ornamentation. Although the above form is French, the word *park* is English, being a contraction of the Middle English *parrok*, which comes from Old English *pearroc*, now modernized into *paddock*. Formerly the park was used for gathering in the cattle from the outlying fields or pastures at night-

time, when they could be looked after and protected from thieves and wild animals. Where the Nunburnholme park precisely was I cannot say, for the name is now lost; but it might very likely have been at only a little distance from the site of the old Manor house, and even have formed part of the demesne farm. The word is commonly found, as might be expected, in parish field names in this and other districts; it was still in use in the early part of the seventeenth century, and was apparently conterminous with pin-fold, the Parker or Pinder being a parish officer appointed annually at the Court of the Manor.

In the neighbouring parish of Sancton, the park formed the oldest enclosure in Sancton Field. The tradition there still is that cattle were driven into the park at nights. It was $1\frac{1}{2}$ acres in extent, and nearly circular in shape.

One of the fields forming part of the demesne lands of the Nunburnholme Priory in 1536 was called Park Close. This was pasture, one acre in extent, and valued at 1s. per annum, as may be seen from the minister's account of the property belonging to the suppressed convent.

Nuttelhill (i acram et dimidiam apud). There can be no doubt that this word is the same as *Nuthills*, which occurs in the Enclosure Act of 1755. The position of this field I have been able to identify as lying near, and probably including, what are now the mowing pieces attached to the cow-gaits on the glebe lands.

Hengmilne (molendinum juxta pratum de Brunneby quod vocatur) et toftum quod Auty aliquando tenuit de via extendente per mediam villam de Brunum usque ad aquam currentem ab australi parte dicti tofti cum edificiis et cum gardino et vivario et sicut clausum est inter capitale messuagim Milonis de Brunnum et toftum Rogeri Beck. From the description here given we are able to locate without much doubt the site of this mill and toft. The mill lay near Burnby field, that is, apparently, at the western end of the village; and the toft formerly held by Auty was bounded by what we should now call the town street or road,

and the water that ran by the western part of the said toft. Along with these went the buildings, garden, and fishpond; the whole shut in, as it were, between the capital messuage of Milo de Brunnum and Roger Beck's toft.

The only possible site for this mill in Nunburnholme is the field bounded on the west by the churchyard and Rectory garden and that next to it towards the east. In these two fields are still clearly to be seen the remains of some rather extensive earthworks and a fishpond, and they are so described in the Ordnance maps.

There are two sites of mills in the parish, the other being higher up the valley and beyond the site of the Nunnery: this latter mill formed part of the possessions of the Nunburnholme Priory, and was in existence at the time of the dissolution in 1536. The stream of water through the valley readily lent itself for this purpose. All the foregoing names occur in a charter by which Walter, son of Henry, gives to the Prior and Convent of Warter all lands and tenements which he had of the gift of Richerus de Brunnum in the same 'vill'. It is not quite clear whether or no certain of the lands described in this document were situated in the township of Burnby; if so, the mill itself may have been there; if, however, it was in Nunburnholme parish, the one possible site was that described above. The only ground for any doubt as to the site of this mill lies in the fact that in the charter itself the owner speaks of these and other lands and tenements as having been acquired by gift of Richerus de Brunnum in the vill of Brunnum and of Brunneby (Burnby); while in the summarized heading of the charter they are described as being 'in eadem villa', by which Brunnum only is clearly meant. The charter, with others, will be found in an appendix to this volume, so that the description of the lands and tenements can be seen in full.

Twerfur'es (acram et dimidiam). This curious name occurs in a charter apparently of about the year 1290, in which Richerus de Brunnum gives six acres of land which

Robert the carpenter held by homage and a rent of sixpence for religious purposes in the Church of Warter.

In another and later document certain land is described as situated in Werfur'es. So that, putting these two together, there can be no doubt that these names refer to the same lands, and that the *t* in *twerfur'es* is merely the dialectical abbreviation of the definite article. I make no less doubt that *fur'es* is also our dialectical contraction of *furrows*; what *wer* signifies is uncertain, but whatever the meaning may be, the field name might be extended to 'the wer furrows'.¹ We have no name of this kind now surviving.

Suthlanges (iii acras). This name, under the form *Sudlands*, has continued in use up to the present day: it is merely another form of South Lands, which form part of what is now known as Methill Hall Farm. The word occurs in the same charter as the previous name, while in another and apparently somewhat later charter it is strangely transmogrified into *Swilanges*. It is evident that in most, if not in all these cases, the names have been obtained in the first instance from the lips of the illiterate country folk, and their pronunciation of them has in many instances been transmitted in writing, as well as by oral tradition, to future generations. *Suthlands* would, on the lips of the Brunnum folk in the thirteenth century, be sounded as *Soolan's*, just as *Southgate* has degenerated into *Suggitt*.

Before speaking of more recent specific names connected with our parish, a few remarks upon generic terms will not be out of place.

And first as to the word *Field* itself, which has undergone a change of meaning in comparatively recent years. The sense in which the word is now almost universally understood is that of a portion of cultivated land enclosed by

¹ Possibly *wer* may be identical with the word *wara*, meaning defence, to which Professor Maitland refers (*Domesday Book and Beyond*, p. 123), where he says: 'A piece of land is said to "defend itself" in or at some manor, or, which is the same thing, to have its *wara* or render its *wara*, that is to say, its defence, its answer to the demand for geld, there.'

hedges, whereas formerly it merely meant an open space of land without any idea of hedges at all. Time was when the face of the country wore a very different aspect from what it does now. Hedges were few and far between by comparison with those of the present day. In the time of early clearances of the forests, 'wood' and 'field' would frequently be contrasted together; and all through the long generations when the open-field system of agriculture prevailed here, as it did in practically every other parish in England, there would seldom be more than three, and very commonly not more than two fields in any one township. There might, indeed, be more than three so-called fields, as there were in our township, but they would always be worked as two or three, as the case might be. Each of these fields might consist of several hundred acres, which would be divided and subdivided into a vast number of furlongs, flats, and strips; these would be separated generally by balks of grass of greater or lesser width, and not by hedges of quick-thorn, in the way the land is now cut up, which gives such a pleasing effect to English scenery.

Before the enclosure of 1755 took place there were several such fields here. According to the manorial survey made in 1563 there were at that date five common fields called severally Low Field, North Waude, South Field, East Field, and West Field. But immediately before 1755 the arrangement is thus described in the Enclosure Act of that date. There were within the township of Nunburnholme two large open clay fields, one of which is called and known by the name of the Low Field, and the other is called Underhills and Becklands; and also two large open wold fields, one of which is called Cross Wolds, and the other adjoins upon the lordship of Warter. There were also in the township several pastures or commons, some parts of which were known by the names of the Bratts, the North Wold, Lownin-Dales, New-Briggs, Sudlands, and Deep Dale Brows, and the names of other parts were not well known.

It is not clear from these names whether the land of

the township was worked as a two- or a three-field shift. Towards the end of the seventeenth century, however, it appears that there were but three open fields called severally Low Field, Underhill Field, and Wold Field, and from this we may assume that the three-field shift system prevailed here. This is made clear by a 'terrier' of the Nunburnholme glebe dating from about 1690, to which reference is made on another page. In the days of the open-field system there were, of course, a certain number of ancient enclosures or closes near the village, but I doubt very much if even these were ever called *fields* by the people; each would be known by some particular designation, or they might be termed generally *closes*. This is still the commonest word in use for a modern field, and has certainly been so used ever since the thirteenth century.

Falls and *Flats* were terms connected with the large open field. Under the old system of tillage the falls were the portions of the holders in the common field. This word has now gone out of use altogether in this parish. A flat was one of the larger divisions of the common field; each of these theoretically contained ten acres, each strip similarly contained about an acre, but in this parish these measurements did not hold good, the strips being much less. We still use the word *flat* for any small subdivision of land, especially in gardens.

Pasture, pronounced locally *pastur*, is a generic term in everyday use amongst us, as it has been for many generations, cow-pasture and horse-pasture being the most frequent collocations. *Swarth* is also frequently used, although less commonly than formerly, for grass land, and especially for meadows. The word signifies primarily the outer skin, rind, or covering of anything; we speak, for instance, of pig-swarth, meaning the rind of bacon; hence the word comes to mean the surface of the ground; thus we should speak of a swarth garth, meaning a grass garth.

And this brings us to the word *garth* itself, which is one of very frequent occurrence here, as in all the Danish

districts of England. It is synonymous with yard; thus we speak of the Church- or Kirk-garth; a staggarth, or stack-garth, fold-garth, and so on. The word is also used to signify a small enclosed field, especially when near a house. The *garths* of Nunburnholme are the small fields or gardens in the centre of the village, lying between the cottages and the wood towards the north; these form one of the most interesting features of the place, carrying us back to the days of villeinage, when each villein had his small dwelling with garth attached, and his yard-land or virgate consisting of thirty scattered strips in the common field, for which he had to contribute his two oxen for the common team of eight. I have no doubt that these are the oldest clearly defined subdivisions of land in our parish now existing.

The next group of names with which we have to deal are those contained in the minister's account after the suppression of the Nunnery here in 1536. They are as follows:—Ynglose, New Close, Lay Croft (six acres), Calf Close, Park Close, West Trees, Beynhill, Lollings Flat, Lauding Dale, Milnes Dale, Rubis Flat, Middle Hills, Dugdale Flat, Moor Keld, Mettells, Stone Heaps, Deepdale, Green Hills, Fallow Field, Oxland, Southland, Lonyngsdale Head, Bitchlawslands, Deepdale Head, New Brigs, The Cross (above and below), Cawke (at the), Blacklings, Wandales, Hell Call Garth, Market-Stye (at), Chopping Flat, The Sykes (between the), Far North Sykes (above the).

Several of these names have dropped out of usage, and the positions of the fields are now unknown. The following notes may be made upon some of them:—

Ynglose. This clearly is a wrong rendering of *Ing Close*. Ings are meadows near water; and the most probable locality of Ing Close is in proximity to the Nunnery Mill.

Lay Croft. No doubt this is identical with a small field immediately to the east of the site of the Nunnery still having this name. Six acres, the present size of the field,

is somewhat large for a croft ; probably other land has at some time been added to the original croft or crofts and the old name retained.

Beynhill. 'Bain' in the folk speech signifies convenient or near, and so Beynhill would signify Near Field, a common East Riding field name ; the site is now lost.

Lauding Dale. Evidently a mistake for Lowning-dale, a name still in use. The present Lowningdale Farm is contiguous to the Wold Farm, lying to the east of it, and outside the boundary of the parish, though the dale itself is partly within it. The name is marked on the Ordnance map ; the specific part of it—Lowning or Loaning—is the common term in our dialect for a narrow road or lane.

Milnes Dale, also called *Mill Dale*, is the valley separating the parishes of Nunburnholme and Warter on the north-east immediately beyond Methill Hall. It has, doubtless, received its name from the mill which formerly stood at the north end of it, in Warter parish. The name occurs in the manorial survey of 1563, and in Lord Dacre's rental book of 1537.

Moor Keld, pronounced *Moorkel*, a field at the north-east boundary of Garforth Farm. The name speaks for itself, signifying a spring on land that was once a moor. The field lies close to Methill Hall, on the north of the road, and the spring, still in existence, is a remarkably good one.

Mettells, now called in this case *Methill*, gives the name to a farm at the north-eastern extremity of the parish, the farm-house being called Methill Hall, though the house is smaller than many of the Wold farm-houses. An early form of the name was *Mead hills*. The ground near it is certainly hilly, but whether the word had reference to that natural feature, or whether it signified, as it commonly did, enclosures, is uncertain. The first syllable leads one to suppose that the land referred to may at one time have been meadow, or grass land that has been mown. It is only within comparatively recent years that the plural

ending of the name has been dropped. The word was formerly used to describe lands in other parts of the township.

Stone Heaps. The stone referred to may be the hard Wold chalk, or the much harder oolite, or 'grey stone' as it is locally called, which is found in many parts of the district, though not now in large quantities. This stone, as well as the chalk, was formerly largely used for building purposes: every old cottage here had one or both of these materials in its construction. There is no evidence to show definitely where these particular stone heaps were situated, but probably they were somewhere on or near the north side of Deepdale.

Deepdale. The name of this interesting and picturesque bit of the parish is still in everyday use. The term accurately describes the character of the ground which forms part of the Totterdown and Manor Farms. The sides of the dale, which make almost a perfect semi-circle, are in places too steep for convenient ploughing, though parts of them have been for a time under the plough; this, however, was probably only within the last century, and at a time when the price of corn was inordinately high.

Oxland. In this name is doubtless included the two fields on the Methill Hall Farm now called High and Low Oxlands. The designation is to be distinguished from the *Oxhold* on the Manor Farm.

Southland. Identical with *Sudland*, already described.

The Cross (above and below). Judging by this description of the land, the Cross mentioned could not refer to a churchyard cross, near which the ground is level, but to the village cross which stood within a short distance of the Manor House, and close to the north side of the Back Lane, formerly called *Cross Lane*.

Hell Call Garth. What this peculiar field name signifies it is impossible to say definitely. From the termination *garth*, one would suppose that the field in question was close to some dwelling. *Call* is the dialectical sounding of

cole, signifying a coop for poultry; while *hell* may stand for the letter *L*, thus indicating the shape of the garth. An instance of this kind we have in another name, *Hell-field*, now changed to *Hill-field*, where the name was originally given because of the shape of the field.

Market Stye. An old inhabitant once told me that he well remembered this name. It was applied to a 'stye', or path through, or close to a portion of the Bratt Wood, which the people used when going to Pocklington market at times when the ordinary road was almost impassable, as it often was in winter. In those days the people did not drive to market, but the women carried their butter and eggs and other produce in large baskets. This market-stye would probably be in connexion with Cow Lane, the entrance to which was almost certainly opposite the present bridge over the beck.

Chopping Flat. Tradition tells us, not without corroborative evidence,¹ that this field lay near the Kilnwick boundary of this parish, between Singleton's Wood and the cottages beyond. The meaning of the designation is uncertain, but it is by no means unlikely that *Chopping* may originally have been the same as *chipping*, an Old English word for a market, the same which gives the name to several places, e.g. Chipping Norton; the first syllable of Cheapside and Copmanthorpe have also a like signification. The previous name, 'Market Stye,' gives additional probability to this idea, inasmuch as this footway, which might have been used for horses as well as foot passengers, must have passed close to the field in question, and the 'stye' may have originally been made for access to this particular place of market, if such it was. What the nature or occasion of the market was there is no evidence to indicate: it may have been only for some particular commodity, and its continuance only of short duration, though long enough, and of sufficient importance to give the name to the spot—a name which clung to it long after the reason for it had ceased to

¹ *Survey of the Manor of Burnholme*, 1563.

exist. I look upon this name as one of the oldest and most interesting in the parish.

Sykes (between the). Probably one of the grass fields in close proximity to the Manor House, one of which still goes by the name of 'the Syke', because of the small stream running through it; and I make little doubt that this field is the one here described in the account, though there are other sykes near Chopping Flat which may possibly be those here referred to.

Far North Sykes (above the). The Sykes here mentioned are evidently some of those springs which rise above the Bratt Wood on the North Wold, of which there are several; though which these particular ones are, it is now impossible to say.

The Calke or **Cawke**. This name appears in another form in the two more modern names, *Turn-Calkes* and *Low-Calkes*, which are given to two contiguous fields immediately to the south of Garforth Farmhouse, of which farm these form a part. It derives its meaning apparently from the fact of the chalk there being nearer the surface than usual.

A considerable period elapses before we reach any more documentary evidence of importance with regard to our parish field names. This evidence is found in some terriers dating from about the beginning of the eighteenth century and in the Enclosure Act of 1755. Allusion has already been made to several of these names. With regard to the *Bratts*, the name still survives, only in the singular number, the *Bratt* being the steepest part of the North Wold in the direction of Millington. The word is of Scandinavian origin, and means 'steep', *brant* being another form of it. A wood called *Bratt Wood*, nearly a mile in length, now belts the hill, but almost within living memory the ground was unplanted with timber, being covered with bushes and rough vegetation, too steep for the plough.

Rauf Kelds. This name is given to three fields mentioned in the Enclosure Act; the site of them is near the Kilnwick

boundary; the name was originally given to the syke separating the parishes of Burnholme and Kilnwick.

Lay Garth. A small garth of pasture ground containing about three roods, which in 1755 belonged to the rectory glebe. Its position is described in the Act as 'adjoining on the lands of the then lord of the manor, late in the occupation of Robert Bedale on the east and south; and other lands of the said lord in the occupation of Thomas Smith the younger, on the west; and on the Town Street on the north'. This little garth can still be clearly located: it is now owned by the lord of the manor.

Mill Field. This field lies to the east of Lay Croft up the valley towards Warter. It was near the site of the mill belonging to the nunnery.

Underwood Close. The field on the Manor Farm between the beck and the wood on the North Wold. This part of the present wood was formerly described as the lord's wood.

Oxhold. The large field on the same farm, through which the unenclosed road to Warter passes. The generic term 'hold' is not uncommon in this district; there is an instance of it in the next parish of Burnby in the name *Cowhold*, abbreviated in the folk-speech to *Tho'd*.

The Temples. This is one of the oldest and most interesting field names in the parish. The term is applied to the two pasture fields immediately south of the beck on the farm formerly owned by the late Mrs. Brookes, containing about thirteen and a half acres. From an inquisition (*p. m.*) of Robert, son of Thomas de Greystock, we find that an 'extent' was made at Brunnum on May 15, 1254, by which it appeared that the said Robert held of the King in chief knight's service in Brunnum two knight's fees, and a fourth part of one fee. From the same document we learn also that the Prior of the Hospital of St. John of Jerusalem held in the town of Brunnum one bovate worth yearly 4s., and he did nothing but foreign service. I make no doubt but that this bovate of land

belonging to the Knights Hospitallers of St. John of Jerusalem is identical with the two fields which still go by the name of the Temples. The knights took their name from a hospital built in Jerusalem for pilgrims coming to the Holy Land, whom they provided for and protected on their journey; this was as early as 1048; and the order, called also Knights of Malta, first had a footing in England in 1100. They had large possessions in divers countries. The lands of the Knights Templars in England were granted to them in 1324. There is a field still bearing the same name in the parish of Etton, the manor of which once formed part of the possessions of the Knights Templars.

Old Garth. A field now forming that part of the Big Pasture which lies on the north of the beck. A curious mound which may have been a Moot Hill stands in this field close to the road.

Methills Old Garth. This name is given to the field next to the previous one, on the other side of the road. The designation is probably a very ancient one.

Stockbridge. The origin of this name I am unable to ascertain. The position is marked on the Ordnance map at the point where the runnel crosses the road in Lowfield Lane. The name was in use in 1563.

Nuns' Walk. A long raised foot-road beginning at the extreme east end of the village, and extending for nearly half a mile on the north side of the beck, through the fields, towards Warter, and forming part of the ancient footway from Nunburnholme to Warter. It is one of the pleasantest walks in the parish. Whether the walk itself had anything to do with the Nunnery is uncertain; it may have been connected with it in some way. I am, however, inclined to think that the name may have originated some time after the suppression of the religious house. That event was stoutly opposed in this place; it would be much discussed at the time, and many stories would be rife about it afterwards. In later years it might easily have been imagined that the nuns would haunt the place; and in

that sense the word 'walk' was commonly used in the folk-speech. If the Prioress and Convent had a burying-place within the Nunnery precincts, as they certainly would have, nothing would be more likely to arise as time went on than stories of the nuns 'walking'. But whatever the origin of it may have been, the name 'Nuns' Walk' clings closely to the spot, and doubtless will continue to do so for many generations to come.

It may here be added that in the agreement which was made preparatory to the passing of the Enclosure Act referred to above, additional field names occur, namely—*Hewitt, Dumplin Flat, Crathorne Nooks, Cross Flat, Town End Flats, and Blakclands*. The positions of these fields are no longer distinctly traceable, though Cross Flat would doubtless be in close proximity to the Village Cross.

Of names still, or within living memory in use, we have on Totterdown Farm—*Cowpasture, Far and Near Totterdown Flats, House Close, Hill Side, Low Hill Side*.

Garforth Farm:—*Garforth Field, Moorkell, The Calkes, Three Cornered Field, Fifteen Acres, Twenty Acres, Thirteen Acres, Moor Field, Balks, Middle Balks, Far Balks, Top Balks, Meerbalks Planting, Aud-mer-hill (First and Far)*.

The Manor Farm:—*The Skye, Cowpasture, Calf Close, Underwood Close, Croft, Oxhold*.

Methill Hall Farm:—*Plump Close, New Cinquefoil Close, Hanging Flat Close, Bottery Close, Low Oxlands, High Oxlands, Sudlands, Weighton Field, High Methills, Low Methills*.

Low Farm:—*Low-Field*.

Mrs. Brookes's (the late) farm:—*The Temples, Ashgates, Springfield, Wold Closes*.

Wold Farm:—*High and Low Norvey, Bitchells*.

Hessey Farm:—So called from a former agent or bailiff named Hessey.

Rectory Glebe Land:—*Big pasture, Cow-gaits, Mowing-pieces, Fifteen Acres, Well field, Church field*.

Other names occurring in the parish of various kinds

are *East End*, *Ratten Row*, *Lady Spring*, *Church Lane*, *Town Street*, *Butt* or *Butts Lane*, *Low Field Lane*, *Bratt Lane*, *The Garths*, *Cross Lane*, now called *Back Lane*.

A few words of explanation are necessary with regard to some of these and the preceding group of names.

Totterdown. This is the name given to the farm on the lower part of the South Wold, now occupied by Mr. John Brigham. The word *hill* is sometimes added when speaking of this elevated ground. The suffix *down* is probably a comparatively recent interpolation, and the original designation of the entire hill or wold might have been *Totterhill*. This high ground forms a kind of *supercilium*, and lies at the extreme edge of the Wolds, overlooking the Vale of York, with the Hambleton Hills beyond, and a part of the Humber and Lincolnshire on the south. *Tote-hills* are not uncommon in various parts of the country; one such exists near Ottery St. Mary in Devonshire, and is also called Totterdown Hill. 'Look-out' hills seems to be the meaning usually put upon them, and this may have been one of them. A beacon formerly stood on the summit of this hill. Dodder Hill in Worcestershire is apparently another of these elevations.

Garforth Field. Owing to the survival of the term 'balks' in this locality in several of the field names, it is practically certain that this was the position of one of the large open common fields of the parish, called East Field or Wold Field, and that the name of 'Garforth' was given to it shortly before the enclosure, the balks being the unploughed grass strips dividing the various cultivated sections of the common field, the term being also applied to the grass roads over the same. An erewhile owner of the farm bore the name of Garforth.

Meerbalks Planting. The second word is the local name for a plantation; in this case, of recent origin. The term *mere* in 'meerbalks' is the same word used in other Yorkshire districts in the name *meremark* or *merestone*. The word, which is frequently connected with balks, had

to do with the demarcation of the common field, as the balks had to do with that of the separate lands, or selions, or oxgangs. Balks were sometimes spoken of as *outboundes* of land of comparatively small area, and it is interesting to note that in the name *merebalks*, elsewhere appearing as *balkmeres*, we have the clearest indications of a marked boundary—in this case one of the open fields towards the east. According to the terrier dating from about 1690, this part of the open field was called *The Meers*.

Aud-mer-hill is a name given to the two fields, now grass, lying between Garforth and the field called Moorkeld. The meaning is uncertain, though the first syllable is probably the north-country form of *old*, and *mer* might well be a shortening of *moor*.

Weighton Field is so called from an ancient footpath which crosses it, forming a short cut from Warter to Market Weighton.

Low Farm and **Wold Farm**. These two farms were formerly united, but in 1860 they were separated and a new farmhouse built on the Wold.

Norvey (High and Low). These lie at the extremity of the parish towards the east. In consequence of their remote position they probably came to be called Nova Scotia. By degrees the last part of the word would be dropped, and *Nova* in the vernacular would be sounded as *Norva* or *Norvey*.

Bitchells. I connect this with the appellation *Bitchlawslands*, which occurs in the list of 1536. What the origin of the curious term may have been is not known. The field lies between the southern corner of the Meerbalks Planting and the road to the Wold Farm. The fields here have within living memory been altered as to their boundaries; instead of hedges of quickwood they were formerly separated from one another by ridges of turf about a yard high, with dead thorns on the top.

East End. A name given to the small closes at the foot of the south Wold, adjoining the road towards the east, and



THE VILLAGE STREET

(Part of Church Street)

formerly called Town Garths, or Town End Garths. These are distinct from the Garths above mentioned.

Ratten Row. This name is now given to the field immediately above the town's cottage, though originally the name was probably restricted to some portion or feature of the field, possibly the runnel that flows through it. *Ratten* is the word used in the folk-speech for rat. This name was in use in the sixteenth century.

Lady Spring. The spring on the north side of the Bratt wood immediately above the 'Town Street'. The word 'Lady' in this connexion is doubtless 'Our Lady', and has been handed down to us from pre-Reformation days. Nothing was commoner than to name wells or springs after the Virgin Mary or some one or other of the saints. Most likely this spring was supposed to have some healing virtue attached to it, and was resorted to by the country folk of olden days.

Church Street, or Lane. That portion of the village street extending from the church to the turning to Pocklington.

Town Street. In this part of England this name is given to the main street of every village or 'town', as it was always called formerly, and is so frequently still, with the ancient and correct sounding of the word, namely *toon*—the old Anglo-Saxon *tūn*. In our case the name seems to have been given more specially to that portion of the road which lies between the turning to Pocklington and the bridge. In that part of the village the cottages were the most numerous; this would contain the largest part of the population from very early times, as may be seen by the numerous 'garths' adjoining one another at the backs of the present dwellings. Until within living memory there were one or more cottages on the south side of the town street; these have now been demolished. Owing to the nearness of the beck to the southern boundary of the town street, by far the greater part of the cottages, with their garths or crofts, must always have been on the north of the way.

Back Lane. The short and narrow bit of road between the turning to Warter at the foot of Totterdown and the first gate across the road to Warter village. This was formerly called Cross Lane.

Butt or Butts Lane. The narrow road from the turning to Pocklington in the Town Street towards the Bratt. The name may be derived either from the village archery butts of olden days, if such there were, or from the lane abutting on a portion of the open field or other cultivated land. I am inclined to think the latter the correct derivation here.

Bratt Lane. The very steep road which divides the Bratt Wood and forms part of the bridle-road to Millington.

Low Field Lane. That portion of the road to Pocklington which bounds Low Field towards the north.

Such, then, are the names by which our fields and other objects in the parish are known, or have been known in ages more or less remote. How many more have been irretrievably lost it would be impossible to say, but at least a sufficient number survive to give us a good deal of information and food for reflexion concerning the past history of the place—information which in many cases we should never have learnt but for these very names which have been traditionally handed down to us. Every one of them has, or has had a meaning; and therefore each should be carefully used and cherished as something with a history more or less interesting. Our countryside would lose a great deal of its charm if all the old names for things connected with it were entirely forgotten or swept away and new ones put in their place. There is an almost fascinating ring about some of these old-world designations; and the sounds of the time-worn cadences as we hear the familiar names fall from the lips of the country folk themselves, touch our fancy at many points.

Who would wish to call the beck, or the syke, or the Bratt, by any other names? By these were they known

and called by our Scandinavian forefathers a thousand years ago; and the little streams run on as they did then at the foot of the steep hill-side.

As one returns on a late autumn evening through the Oxhold with the row of garths lying before one in the valley below, the mind goes back to the days of villeinage, and we picture the country swains of Brunnun leading home their labouring teams of oxen after a long day's ploughing in the stiff clays of the Low Field. As we descend into the valley we can almost hear the last 'thuds' of the flails which old Humphrey and his mate have been wielding in the barn of the Manor House with machine-like regularity through the long hours of the working day, till now the setting sun tells them that 'lapping-up'-time has at length arrived, and they will soon be seen wending their way homewards to their respective cots where their frugal meal awaits them, and their children's voices blending with the blaze of the fire of crackling thorns on the hearth afford them welcome greetings as they prepare to compose themselves in their well-worn settles by the ingle-neuk.

NUNBURNHOLME FIELD NAMES.

In the following list the numbers (1-144) refer to the numbers in the map of the parish. The dates are those of documents of various kinds in which the names occur, though in many cases the designations are much older than the date given. The present boundaries of the different fields frequently give only an approximate idea of the area indicated by the old nomenclature.

1 } 2 } 3 }	Butcher's Close (1850).	7 } 8 } 9 }	Townend Close (1850).
4 } 5 } 6 }	Middle Close (1850).	10	Bratt Wood (traditional).
		11 } 12 }	Bratt (traditional).

- 13 }
 14 } High Bratt.
 15 }
 16-17 (Omitted in the map.)
 18 } Low Bratt.
 19 }
 20 Woodhead Close (1850).
 21 Underwood Close (traditional).
 22 { Site of Nunnery (traditional).
 Fore Close (1850). Ley Croft
 was a little to the east of
 this.
 23-24
 25 Oxhold (traditional).
 Medell [Middle] Hill (1563).
 26 Low Syke (1850).
 27 }
 28 } High Syke (1850).
 29 }
 30 } Ratten Row Closes (1563).
 31 }
 32-33
 34 }
 35 } Garths (ancient; probably
 36 } Anglo-Saxon).
 37 }
 38-39
 40 Garth.
 41-43
 44 Butts (traditional).
 45 { Bilne Garth (1563).
 Old Garth.
 45 a Gilbert Close (1563).
 46 { Hill Close (1850).
 Big Pasture (modern).
 47 }
 48 } Low Wold (1850).
 49-52
 53 Deepdale Head (1536).
 54
 55 } Middle Wold (1850).
 56 }
 57-59
 60 Far Wold (1850).
 61
 62 { Bitchlawlands (1536).
 Birchesland (1563).
 Bitchells (1850).
 63-64
 65 Norvey (traditional).
 66
 67 } Sheep Walk (1850).
 68 }
 69-71
 72 Hill Field (traditional).
 73-74
 75 Fifteen Acres (modern).
 76 Tillage Field (modern).
 77-78
 79 Cowgaits (modern).
 80 { Nuthills (before 1250).
 Mowing Pieces (modern).
 81-82
 83 Allotments (modern).
 84 Well Field (modern).
 85 { Methills old Garth (1800).
 86
 87 } The Temples (old deeds;
 88 } date uncertain).
 89 } Ashgates (old deeds; date
 90 } uncertain).
 91-4 Wold Closes (old deeds;
 date uncertain).
 95 Low Methills (traditional).
 96 High Methills (traditional).
 97 Plump Field (traditional).
 98 Weighton Field (traditional).
 99 Low Oxlands (traditional).
 100 { Hanging Flat or Old Dale
 (traditional).
 101 High Oxlands (traditional).
 102 Bottery Field (traditional).
 103 Old Cinquefoil Field (traditional).
 104 Sudlands (probably before
 1250).

105	East Sudlands.		115-16
106	Top Twenty Acres	(modern).	117 Becklands? (1755).
107	Garforth (1755).		118 Garforth Wood.
108 } 109 }	Aud-mer-hill (traditional).		119 (Near Lady Spring.)
110	Moorkeld (1536).		120 Totterdown (traditional).
111 } 112 }	The Calke (1536).		121-136
113 }	Turn Calkes (traditional).		137 Chopping Flat (1536).
114	Meerbalks (traditional).		138-143
			144 Shepherd's Close (traditional).

CHAPTER VIII

THE DIALECT

ALTHOUGH Nunburnholme with many other neighbouring places were originally Anglian settlements, the salient features of the folk-speech of the district are and have been for many centuries distinctly Danish or Scandinavian. The Anglian invaders had left their impress upon the language of this part of Britain, but the later streams of Vikings from the coast of Slesvig and Jutland, who landed on the shores of the Humber and its tributaries, gave to the folk-speech of East Yorkshire characteristics all its own, which have been transmitted in a wellnigh undiluted stream through many long centuries, withstanding in all its essential features even the powerful influences of the Norman Conquest and later ecclesiastical developments, so that even down to our own day it might be said that something like three-fourths of the vocabulary of the people of East Yorkshire can be traced to a Scandinavian origin, and their language fittingly be called Anglo-Scandinavian. It is of this language, or dialect as some would prefer to call it, that we here purpose briefly to touch upon, and illustrate by a few examples drawn from a somewhat lengthy experience and an almost daily intercourse with the people themselves, especially those of the last generation. We must first bear in mind what dialect is. It is the traditional unwritten speech of the people; it is folk-talk as distinguished from the language of the Court or the Government; it is a mother-tongue rather than a scholastic or literary one; it is local speech as distinguished from national speech.

Since pre-Norman days no elements in the homely language of the people have changed less than the vowel-sounds; and these even more, perhaps, than actual words

must always be the leading characteristics of any ancient folk-speech such as that of East Yorkshire. To these, therefore, we will first make some allusion; and in speaking of them as of all else pertaining to the dialect it must be borne in mind that these sounds are now best and most completely heard from the lips of the oldest inhabitants and those who have come least in contact with the outside world. These representatives of the older school of Yorkshire folk are unfortunately becoming sadly reduced in number, so that it becomes daily more and more difficult to hear the forceful East Riding tongue spoken in its purity.

One of the most notable features in the old East Yorkshire tongue is that the ordinary English *a*-sound as pronounced in *came* is never heard. The true East Yorkshire *a* is in its essence the same as the Danish *æ*-sound, though somewhat more drawn out; the sound is the same as in the first part of the vowel element in the ordinary English word *air*; we hear the vowel to great advantage in the drawn out Yorkshire negative *naay*. It is a pure vowel-sound, whereas the ordinary English *a* is a compound one.

Another *a*-sound is one that might easily escape notice altogether. There is, however, a clear distinction between it and the corresponding vowel-sound in standard English; the sound occurs in such words as *black* and *cap*. This *a*-sound is distinctly more open than the ordinary English pronunciation of the vowel in these and similar words, and yet it is by no means so open as the *ah*-sound; it may best be described as a highly abbreviated *ah*-sound, and therefore it comes between that vowel and the *a*, as sounded in these words ordinarily; hence it may be termed the middle *a*-sound.

Another variation is the short *a*-sound as it is met with in such words as *fra* (from), *ma* (me), *tha* (thee). Thus, including the open *ah* (I), we have four different *a*-sounds in our folk-speech; these may all be heard in the short sentence: 'Ah laay Jack 'll cum o' t' Munda' (I feel sure that Jack will come on Monday).

There are some interesting variations in the sounding of the vowel *e* in the dialect as compared with the orthodox pronunciation. In certain words the *e* is changed to *i*; thus *yet* becomes *yit*; *get, git*; *ever, ivver*; *never, nivver*. Again, some words in which *e* is followed by *a*, and have the *e*-sound in ordinary English, in the dialect take the *i*-sound; e. g. *ready, ridy*; *steady, stiddy*. In *bread*, however, the old sounding is *brecad*, which is probably a survival from Anglo-Saxon times; the word is unmistakably one of two syllables in the dialect. There is a large number of words that come under this category, e. g. *head, mean, great, instead*; the tendency to the *eea*-sound is very strong in this district, even more so than in the North Riding; there can be no doubt that in many cases this form is one of great antiquity. In this connexion it is to be noted that words which ordinarily contain only the vowel-sounds of *o* or *oo* are attracted to this *eea*-sound. For instance, *book, boot, fool, home, look, none, so*, with many more, take this form; *book* has three variations, namely *bōōk, beeak*, and *bevk*; *look* also falls under this head; while *home* may be *hecām, yam*, or *wom*; and the negative *no*, besides *neca* and *naay*, has the very common sound of *naw*.

Again, a certain number of words ending in *ough* gravitate, as it were, to the same *eea*-sound; for example, *enough, plough, tough, bough*, would be sounded *eneeaf, pleeaf, teeaf, beeaf*; but *plough* and *bough* might also be sounded *pliew* and *biew*. The constant occurrence of this particular sound forms one of the most marked characteristics of the local folk-speech, and causes no little difficulty for those who are unaccustomed to the sound to understand words that undergo this transformation.

As regards the vowel *i*, its ordinary English sound is practically unheard in our old dialect. The three more frequent substitutions for it are the *ey*-sound, the *ee*-sound, and the *ah*-sound or an approximation to it. For instance, *fight, pipe, ripe*, would be sounded *feyght, peype, reype*; whereas *bright, light, night*, and *right* would be changed to

breet, *leet*, *neet*, and *reet*; while *bide*, *rive*, and *time*, are always pronounced *bahd*, *rahve*, and *tahm*. Again, in certain cases this sound undergoes a less violent change than in others, being toned down to an *ahi*-sound; thus *pie* becomes *pahi*, *fine*, *fahin*; and yet, as we observed, *time* is always sounded *tahm*; it would be a mistake in our local language to call *pie*, *pah*; *fine*, *fahn*; or *time*, *tahim*. These variations in the *i*-sound are very numerous and somewhat intricate; they constitute what might be called the greatest vocal niceties and delicacies of the ancient tongue of the East Riding folk, and it is only those who have been born to it or lived within the sound of it from their early days that can correctly appreciate and use these gradations of vowel-sounds.

One word must here be added as to the use of the pronoun *I*. This is invariably *Ah*, except when immediately following the auxiliary verb, or when emphasis is needed; thus we should say *Ah mun gan* (I must go), but in the interrogative form it would be *Mun ĩ gan?* We should only say *Mun Ah gan?* when one or more persons besides the speaker were involved in the question of going.

The changes that take place under the head of the vowel *O* are also very numerous. Here again the ordinary sound of the vowel is very rarely heard in the folk-speech, its place being commonly taken by the *au*-sound; and the same remark applies to the kindred *ou*- or *ow*-sound. *O* becomes *a* in certain cases, some of which are accounted for by their derivation from Scandinavian sources, while others are probably due to imitation; thus for instance, *among*, *long*, *strong*, *wrong* are pronounced *amang*, *lang*, *stthrang*, *wrang*.

The *au*-sound is extremely prevalent; nearly all words that have the *o*-sound in ordinary English, and are spelt *ow*, are sounded as *au* in the dialect; thus *blow*, *know*, *low*, would be sounded *blaw*, *knaw*, *law* in East Yorkshire. On the other hand, words that are the same in form as the foregoing and are pronounced with the *ou*-sound in ordinary

English are sounded dialectically with the *u*-sound; thus, for example, *brow*, *cow*, *now*, are sounded *broo*, *coo*, *noo*.

We next come to the most euphonious of all our vernacular vowel sounds—the true northern *u*-sound, as pronounced in the standard English word *full*. Such words as *cut*, *must*, *dust*, are never sounded in the ordinary way by the East Ridinger; we always adopt the northern *u* in such cases. A great many words too which have the *ou*-sound take this pronunciation in a more prolonged degree; thus *house* is *hūs*; *town*, *tūn*; *mouse*, *mūs*, &c. In some words the *u* becomes *i*, as for instance, *much*, *mich*; and *such*, *sich*, or *sike*; while *sugar* and *sure* are changed to *seeager* and *seear* by all who wish to speak the dialect correctly.

By a strange perversity which it is difficult to account for, some words which in standard English have the northern *u*-sound do not retain it in the dialect, but take instead the *iew*-sound. Thus *flute* would be pronounced *fliwte*, and *brute*, *briewte*; and many other words in *ue* or *ui* also take this sound; thus *true* becomes *tthriew*; *blue*, *bliew*; and *fruit*, *friewt*.

The only remark under the letter *Y* that need here be made is that some words beginning with *a*, *o*, and *ho* prefix *y* before them; thus, *ale*, *once*, *hot*, *oak*, *hook*, have their East Riding equivalent in *yal*, *yance*, *yat*, *yak*, and *yūk*. *Oven* used to be called *yewn* and sometimes *yuvven*, though these are now seldom heard compared with what they used to be.

The use of the definite article in our dialect demands a few words of comment. With scarcely an exception, *the* is never used in the folk-speech, except in an abbreviated form, and it should practically always be written *t'* whether before a vowel or a consonant. It is commonly supposed by strangers that the article is altogether omitted before a consonant. This supposition is erroneous; it is never omitted, in this part of East Yorkshire, though it needs, perhaps, a practised ear to catch the sound. We should

say, for example, 'Keep t' dog i' t' hoos' (keep the dog in the house). Throughout the greater part of Holderness, however, the definite article is entirely omitted. This peculiarity forms one of the most striking features in the dialect.

One more point must here be noticed, namely the dialectical use of *yah* and *yan*—a common pitfall for 'foreigners'. We may explain the usage thus. *Yah* is a numeral adjective, and always has a word agreeing with it. It makes no difference whether a vowel or consonant follows; thus we should say *yah neet* (one night), or *yah ee* (one eye).

Yan, on the other hand, is an indefinite pronoun as well as a numeral. Thus, for instance, it would be good Yorkshire to say, *Yan mud as weel deea this* (one might as well do this), whereas *Yah mud as weel deea this* would be atrocious. A lad on going into a shop to buy a knife says to the shopman, *Ah mun a'e yan wi nobbut yah bleead* (I must have one with only one blade); the interchange of the two words in this sentence would make it almost unintelligible to a Yorkshireman. *Yan o'n 'em* (one of them) and *nobbut yan* (only one) are both correct, while *Yah said yan thing*, &c., would be an unpardonable mistake for *Yan said yah thing*, &c. It would be right, as we observed, to say *nobbut yan*, but to say *nobbut yan coo* instead of *nobbut yah coo* (only one coo) would betray a gross lack of familiarity with 'classical' Yorkshire.

One disadvantage that all dialects labour under as compared with the standard language, is that dialectical literature pure and simple is by the nature of things so extremely scanty. There were no dialect societies in the days of our forefathers, and people seem to have taken very little interest in the subject. This is greatly to be deplored; for if only we could have before us some trustworthy records to tell us exactly how our country-folk spoke to one another, the vocabulary they made use of, the vowel-sounds they uttered, the idioms, and turns of expression that were current among them, let us say, in the

Nunburnholme cottages in the year 1450, such records would be at the present time of absorbing interest. Of old literary English we have ample store, but of old 'Yorkshire', so far as I have been able to discover, scarcely anything at all before 1650. From the few fragments, however, that we do possess I am strongly of opinion that the old dialect has changed very much less than the literary language. There is nothing strange in this; indeed it is only reasonable to expect that so it should be. And, after all, the life-links that join us with the year 1450, for instance, are very few. There must have been thousands of people who were ten-year-old boys in that year who spoke to other ten-year-old boys in 1510, these again to others of like age in 1560, and these to others in 1610; so that, even at this rate, the chain that would connect us with the middle of the fifteenth century would only consist of nine links; and there must be special cases where the links are somewhat fewer. When we consider that in the case of those who spoke the dialect as their mother-tongue, hardly any of them could read or write, and therefore were dependent on their parents for nearly everything they knew of the language they were in the habit of speaking every day of their lives, it is only what we might expect, if the changes in the manner of their speech were very few indeed; at least in all its essential features, especially in the vowel-sounds. A few new words would come up from time to time, and other old ones would die out; but the language would be the same, simply because it had been traditional only. I am convinced that if old Tommy Smith who died in 1500, aged 80, and old Willie Ward who died in 1900, aged 80, could come to life again and hold converse with one another, they would understand each other perfectly.

There is a most interesting book which, although not written in the Yorkshire dialect, throws much light upon the language of the East Riding folk as they spoke it in the time of Charles I. It was written by a farmer who

had a large farm in the neighbourhood of Drifffield. The volume contains a great amount of valuable information on agricultural matters, estate management, the mode of life of a country gentleman of that day, down to his books, plate, and household linen; a faithful account of the condition of the husbandman, his work, and his hire; a most accurate list of the prices of corn, cattle, and household goods. Its chief interest however lies, as the editor of the volume truly says, in its language, which abounds in curious words and expressions, the great majority of which would be entirely familiar to many of our old folks at this day. Many of the words there mentioned are quite common now, and are evidently pronounced for the most part, if not wholly, in exactly the same way as they were then; others, though not so common, are still in use. We here give a few of them. The actual date is 1641. *To mak on it*=to be fond of it. *Snood or snod*=smooth. *Sattle*=settle. *Rive*=tear. *Faugh*=a fallow. *Nearhand*=near. *Poke*=sack. *Shill*=to separate. *Lap up*=to fold up. *Our own town*=our own village. *Puder platter*=pewter platter. *Boardened*=boarded. *Meat themselves*=find their own food. *Wind-row*=a row of hay ready for leading. *Rated*=discoloured by weather (of corn, &c.). *Force*=hands (in hay and harvest-time). *Day-taile men*=day labourers. *Hay-leath*=hay-barn. *Team*=to unload. *Sharping*=sharpening. *Sweath-balk*=strip of grass made in mowing. *Lowse*=to unyoke. *Sewe*=sowed. *Beeld*=shelter. *Afore*=before. *Sturdy* (pr. stoddy)=a disease in sheep. *Thow*=thaw. *Get haunt of*=get accustomed to. *Last end*=last. *Tied to come*=obliged to come. *Host-house* (pr. wost-house)=an inn. *Oor folk*=the people belonging to our household or family. *Gotten*=got. *Stand-heck*=a wooden stand for cattle to eat out of. *Draughts*=a team of horses. *We never sold none*=we never sold any. *Handkercher*=handkerchief. *Harrow-bulls*=the beams of a harrow. *Cleame*=to stick. *Flail handstaff*=the handle of a flail. *Fog*=aftermath. *Heppen*=smart, tidy, active. *Sittings*=Martin-

mas hirings (from the Chief Constable sitting at the various places where hirings were held). *Helm*=a shed. *Shelvings*=a movable frame for loading a cart. *Lōokers*=those who weed corn. *Skeel*=a milking-pail. *Brant*=steep.

The names too of the villages mentioned in the volume were evidently pronounced exactly as they are now, as may be seen from the spelling; for instance, Lowthrop (Lowthorpe), Fimmer (Fimber), Thissendale (Thixendale).

Those who have but a superficial knowledge of the dialect cannot fail to have noticed that a large class of words are used in the folk-speech of East Yorkshire which in form or pronunciation differ but slightly from the usage of King's English. These are not to be passed over lightly, simply as so many mispronunciations, by those who wish really to understand anything about our dialect. There is reason for those variations. I will here give a few words to illustrate my meaning. *Ah* (I), *doot* (doubt), *agean* (again), *afoor* (before), *aleean* (alone), *brak* (broke), *gam* (game), *gav* (gave), *geslin* (goslin), *heeam* (home), *hus* (house), *oor* and *wer* (*your*), *bink* (bench), *busk* (bush), *clim* (climb), *creddle* (cradle), *grund* (ground), *cearan* (errand), *eftther* (after), *tumm'l* (tumble), *pund* (pound), *stak* (stuck), *seck* (sack), *snaw-flag* (snow-flake), *toon* (town), *bieldin'* (building).

These and many more like them are much more nearly akin to their Scandinavian originals than are the ordinary English forms and pronunciations of the same words. There is a great amount of interest attaching to many of these and similar words, although they have such a homely look. Take as a single instance the common word *hūs*. Most of us would pronounce the word as *house*, and if we heard any one calling it *hūs*, we should put him down as a barbarous person who did not know how to speak English properly. Now if there be a right and a wrong in these things at all, I should say that *hūs* is right, and *house* is wrong. That is to say, *hūs* is in exact unison with the Norse sounding of the word, from which our word is derived, and is so sounded in all the Scandinavian countries at this

day, Iceland included. *Hūs* it certainly was in Anglo-Saxon days; *hūs* it is in modern Swedish and Danish. It is not seemingly until we come to Middle English, that is, to the time of Chaucer, that *house* appears. And there is another thing about this word which is noteworthy. We use the word in our dialect in a somewhat different sense from that of ordinary English. It sounds almost like a riddle to ask when is a man at one and the same time in his house and not in his house. The answer is when he is upstairs. The explanation is this. Our Yorkshire folk do not speak about a bedroom as part of the *house* proper; the *hūs* is the downstairs daily-room where they sit: the word bedroom, by the way, is never used; it is always called t' chaam'r (the chamber). I was once visiting an old man who was ill, and I found him upstairs in bed; he told me he had not been 'i' t' hoos for mair 'an a week'. I imagine the old Yorkshire use of this word is due to the fact that in olden days the houses of the poor had no upstairs rooms. To this day in the country places in Western Denmark it is a rare thing to find an old cottage with a sleeping-place anywhere but on the ground floor. If there is an upper story at all it is merely used as a store room or granary. Staircases in our cottages are comparatively quite a modern invention; a short *stee* was commonly used instead; and they are still to be seen here and there in old houses. And this is the reason why in our folk-speech we do not often use the term upstairs and downstairs, the common expression being 'up above' or 'up i' t' chaam'r'; 'doon below' or 'doon i' t' hus'.

To say then that our old Yorkshire dialect contains elements or even strong elements of the Norse language would fall short of the fact. As we observed, it is to all intents and purposes what might be termed Anglo-Scandinavian. It would scarcely be straining a point to assert that our older folk when speaking their broadest 'Yorkshire' hardly ever make use of words of Latin origin which play such an important part in ordinary English. If by any

chance they are, so to speak, driven to use a word of this kind, they are by no means sure of rightly understanding it, and yet at times they are employed with telling effect.

It is noteworthy that old English and Norse words often survive dialectically in a single connexion, when their use generally has quite died out.

When in the Wold country people are engaged in weeding a cornfield they are said to be *lukin'*. In modern Danish, to weed is *luge*, and the Icelandic for weed is *lok*. This old Yorkshire word *lūk* is therefore one of special interest. The etymology too of some of our weed-names is worthy of notice; the subject is a wide one, and cannot here be entered into at length. Thus much however I may say, that one of the commonest weeds the farmer has to fight against is the charlock, or wild mustard as it is sometimes called. Now, it is remarkable that for this plant there are three words current in the folk-speech of East Yorkshire, viz. Brassic, Ketlock, and Runch. I should be sorry to hazard a definite assertion on such a point, but it is quite conceivable that these three words may have been introduced by three different races of men, occupying at different times this part of England—British, Roman, and Scandinavian. Brassic is undoubtedly the Latin *brassica*, and it is one of the very few words of Latin origin which are in use in the vernacular in connexion with agriculture. The word *ket* in *ketlock* is, I take it, British; certainly at this day the Welsh for mustard is *ceddw*, and the suffix *lock* is the Old Norse for weed, so that *ketlock* would be the same as saying mustard-weed; while *runch*, I should suppose, is Norse, though I confess that so far I have not been able clearly to identify it as such. I may add, too, that in Yorkshire we call gorse *whin*, the Welsh for weed being *chwyn*, and when we consider the tracts of country that were formerly covered with whins, that plant might well be called *par excellence* the weed of the country.

Sometimes it is hard to say whether a word is to be reckoned as dialectical or not; on this point opinions will

always differ. Take for example such words as *parlous*, *fettle*, *fond*, *ho'dden* (holden), *gat* (got), *yet* (till), *bray* (beat); there is classical authority for these and a large number of similar instances, good old words all of them, words which are constantly found in the Bible, or Shakespeare, to say nothing of Chaucer, but the use of which has become practically obsolete, except in the dialect. It is true that in the course of the last few years some of these have reasserted themselves as ordinary English vocables, and one might now any day find such a word as *parlous* in a leading article of any of our newspapers. The use of the word *yet* in the dialect is a good illustration of what I just now observed. When we say, for instance, 'Does it rain yet?' we do not mean 'Has it begun to rain?' but, 'Is it still raining?'

There are a great many expressions or idiomatic usages in our folk-speech which always strike a south-countryman, when he comes to live amongst us. These 'Yorkshireisms', as we may call them, are interesting, and have an antique quaintness about them, which make them well worth our notice; for there can be no doubt that most of them have been so used for hundreds of years. Also many words are used dialectically in a slightly different sense from what they would be in the south of England. There is, for instance, a Yorkshire use of the word *plenty*, which generally arrests the notice of a southerner. A man says he has not got 'plenty of band', when he has not sufficient string to go round a parcel; in the south, 'plenty' would only be used of a superabundance, or at least a very ample supply.

A peculiar use of the present participle is another case in point. We commonly say 'I want this mending,' or 'this letter wants posting'; and this, be it observed, is a usage which pervades all classes, and is one by which the north countryman may be detected more unfailingly, perhaps, than by any other.

If you go into an old-fashioned farm-house and partake of a cup of tea, you are asked by the farmer's wife if you

take sugar *to* your tea; or a boy might be asked by his schoolfellow what he has had *to* his dinner. As far as mere words go, it is just as correct to say 'to his dinner' as 'for his dinner'; only here we say *to* when in the south they would say *for*.

Our Yorkshire word *set* in the sense of to accompany a person along a road is very generally used. 'What were you doing?' asks the schoolmaster of some late arrival at school. 'Please, Sir, I was setting our Polly.' It should be explained that Polly was not the hen, but the child's little sister.

Words which in the south would sound antiquated or poetical are by no means so north of the Humber. For instance, such an expression as 'go seek oor Tom' would be much more usual than 'look for'. If you wish to tell a person to let go something that he is holding, a rope, for instance, you do not call out 'let go' but 'leave loose'.

I hardly like to mention the expression 'upwards of', so hotly has the idiom been discussed in certain quarters, but there can be no doubt that on this side of the county the common meaning attaching to the words is 'approaching to', and not 'over and above': for example 'upwards of a hundred' would mean about ninety. It may sound peculiar to some, but in Yorkshire we can lame any member of the body. 'I have lamed my hand', or 'I have lamed my finger', are utterances of everyday occurrence; and I verily believe if I were to say to a brother Yorkshireman 'I have lamed my nose', he would take it quite seriously.

In ordinary English we say that we do a thing three times running, meaning thrice in succession; in Yorkshire we do the same three times hand-running. Similarly, the word *near* is seldom used by itself, the suffix *hand* being almost always added; thus we should say 'He niver cums near-hand ma noo' (He never comes near me now). Another peculiarly Yorkshire expression is 'once over' in the sense of at one time, for instance, 'Ah was badly once over.'

Our use of the verb in Yorkshire is often quite different from what it would be in ordinary English, it being frequently placed with great effect at the end of a sentence when in the standard tongue it would stand earlier in the order of the words; thus, instead of saying 'I had to come home', we should express ourselves thus, 'Ah'd heeam to cum.' Sometimes too the verb is repeated in a very curious way, and the form of a sentence completely altered. Take for instance this simple sentence, 'Pigs are hard to drive.' A true Yorkshireman would never so express himself, he would say instead, 'They're a bad thing ti dhrahve is pigs.' Also, instead of saying 'A trap is very easily upset', we should say, 'They're varry eeasy upset is a tthrap.'

Those little words which we call prepositions, and others of a similar nature, have their own peculiar usage in the tongue of the East Ridinger. We never wait *for* a person in this part of the country, but we wait *of* him. We must be careful too how we use the word *call*. To 'call' a person is to abuse him roundly, but if you summon him to your side, or attract his attention by calling, you are said to call *of* him, or possibly, to 'shoot (shout) on him'. On the other hand things are never *of* no use, but *to* no use. Again, in hay-time the haymakers are not busy *with* the hay, but 'thrang *amang* t'haay'.

It is not correct to 'consider' any matter in Yorkshire; you must always consider *of* it; and if, after considering of a thing you come to the conclusion that that thing is good for nothing, you must not so express yourself, but say its 'good *ti* (to) nowt'.

There are certain words in the dialect the usage of which it is difficult to explain. The dialectical use of the word *owe* (to own) is one such. By way of example let us take the common question, 'Who does it belong to?' In the East Riding generally, and in certain parts of the North Riding, this question might be expressed in two ways, namely, 'wheea's owes it?' or, 'wheea beowes it?' If there be any rule as to the application of these two forms, I am

inclined to think that the first is used in the case of things both great and small, but the second only in great matters. We should say 'wheea's owes t'bewk' (whose is the book?), or, 'wheea beowes yon big hoos?' (who does that big house belong to?). Sometimes also in the East Riding we hear 'Whoa', or 'wheea owes it?' though, as far as my experience goes, I should say that this is by no means so common as either of the other two forms. Am I asked to analyse the phrase 'wheea's owes it', I can only give an uncertain answer; it may either be who is (it that) owns it? or, on the other hand, the 's' after *wheea* may merely be alliterative of the 's' in *owes*. Of course we often have occasion to throw the verb *owe* into the past tense. Of this I will give an example I once heard of, which, I remember, amused me at the time. A young girl who was one of a party of 'cheap-trippers' to Scarborough was at the end of the day interrogated as to why she had not accepted the invitation of a young man to take her for a row in a boat. Her sense of propriety was stronger than it sometimes is on similar occasions, and so she excused herself thus:—'Whya! hoo mud (might) Ah know wheea was owes him?'

After what has been said it will be seen how different the homely talk of the East Yorkshireman is both in words and construction from that of the standard language. It needs therefore a close acquaintance with the dialect if we wish to render a passage of ordinary English into our vernacular. There is nothing like an example in such cases, and so let us take a short and simple passage by way of illustration. The piece I have selected forms one of Aesop's fables.

THE BEAR AND THE BEES.

A bear happened to be stung by a bee, and the pain was so acute that in the madness of revenge he ran into the garden and overturned the hive. This outrage provoked their anger to a high degree, and brought the fury of the whole swarm upon him. They attacked him with such violence that his life was in danger, and it was with the

utmost difficulty that he made his escape, wounded from head to tail. In this desperate condition, lamenting his misfortunes and licking his sores, he could not forbear reflecting how much more advisable it had been to have patiently acquiesced under one injury than thus by an unprofitable resentment to have provoked a thousand.

THE SAME IN EAST YORKSHIRE DIALECT.

Yah daay yan o' them girt beears gat hissen sadly tenged wi a bee. He wer seea despe'tly ho'tten was t'bear 'at he wer wahld ommeeast. Noo, they're a varry lungeous thing is a beear, an' seea ti mak' 'em think on t'next tahm, he maks nowt ti deea bud he off ti t'gardin an' clicks t'bee-skep ower wi sikan a bat. Noo, by that, mun, ther was a bonny ti-deea ; t'bees was sairly putten aboot, an' seea they all com at t'bear, an' leeted on him ; an' he wer that tenged all ower, whahl it leeaked agin they wer boun' ti rahve him i bits ; an' he wer hard set ti ger awaay frev 'em wick. Varry seean he was swidgin' an' warkin' awahl he could hardlins bahd ; bud, hooivver, he set hissen doon upo't'grund an' started ti beal, an' he shakk'd his heead, an' scatted his lugs an' sike leyke. Eftther he'd gotten sattled doon a bit, thinks he tiv hissen, ah mebbe mud as weel ae tae'n neea nooatis eftther t'fo'st bee tenged ma, as ti a'e meead sikan a durdam amang t'others, awahl they were fit ti modther ma ; an' it wer all ti neea use at t' finish.

In making a translation from one language to another there are two simple rules to be observed ; one is that the meaning conveyed in the translation shall be identical with that in the original ; and the other is that the language and form of the translation shall be such that no one in reading it shall be able to detect that it is a translation. These rules apply quite as much in translating from the standard language to a dialect, or vice versa, as in any other case. And yet, it would seem from the writings of some of our novelists and others who wish to introduce local colouring in the shape of dialect into their literary productions, that

they thought it sufficient for their purpose merely to alter a few of the ordinary vowel-sounds and intersperse here and there bits of bad grammar and unheard of expressions. Surely our venerable and forcible folk-speech is worthy of better and more rational treatment.

In order to show what a close resemblance there is between our broad East Yorkshire language and the folk-speech of Jutland, I once attempted to write a brief passage in such a way that it might be understood either by a Yorkshireman or a Jutlander. It has often been supposed that a Yorkshireman would not find it difficult to make himself understood in Jutland if he were to speak good broad Yorkshire. From my own experience I am, however, compelled to reply that he might or might not. At first he would probably find it hard to understand and be understood; but that it is not only possible but easy, with a little practice, to say much in good 'Yorkshire' that would be understood pretty nearly as well by those living on the other side, as by those on this side the North Sea, I am quite prepared to admit.

Having written my short specimen of 'Yorkshire', I sent it to a Danish friend, who lives in West Jutland and is himself generally recognized as a reliable and learned authority in that country on all matters of dialectical lore. I requested him to try some of his people with my example of 'Yorkshire', and see what they could make of it. I will first give it word for word as I wrote it, and then word for word in the form in which my friend returned it to me as spoken by a Jutlander.

A hind is supposed to be speaking to a daytal-man and giving him some simple instructions as to his work.

EAST YORKSHIRE DIALECT.

Noo ah'll gan an' tak t'kyc ti t'beck an' bring 'em up ti t'koo-hoos ageean an' put 'em iv oor garth seea 'at they may a'e summat ti eat; eftther that, thoo may fin' t'ley (si-tha, there's yan ligs near-hand t'lathe-deear); or else

thoo may tak t'sickle an' shear t'coorn aback o' lang ings :
 Ah a'e ta'en t'haay oot o' t'helm, seea thoo kan lig t'coorn
 theer afoor thoo gans heeam.

THE SAME IN THE WEST JUTLAND DIALECT.

No a'l go o ta æ kyer te æ bæk o (bagætter) bring 'em
 op te æ ko-hus igjen o put 'em i wor gor saaden te di ka fo
 nowed (*or* nåt) o ed. Etter de, do mo finn æ lie (sie 'en
 ligger nærve æ lådar (laidör) eller ejsen (*or* helles) mo do ta
 æ segl o skjær æ kuen bag æ lång eng. A hå tåen æ hye
 ud a æ hjælm, så do ka lig æ kuen dær för (*or* for) do gor
 hjem.

With regard to this specimen of Yorkshire and Jutlandic, my friend wrote:—'The only word among these which is not commonly used is *hjælm*: in certain places it might be understood. Else, this would easily be understood all over Jutland. *Nærhånd* only signifies to the left of. Persons unaccustomed to hear a strange pronunciation always are at a loss to understand what is said; and so it was in this case. An elderly man, our clockmaker, understood some of the words, but was, as well as his wife, bewildered by those he did not catch; but as I repeated the theme, he said he would easily understand it as soon as his ear was accustomed to the strange sound. The conformity of the expressions seem to me so great that an intelligent person easily would recognize the words. Perhaps your pronunciation might render the sounds more distinguishable to a Jutlandic ear than my somewhat faltering ones.'

We have been able here only to touch briefly upon some of the leading features of our vernacular, and here we must unwillingly leave this part of our subject in order to draw attention to a volume possessing no little local interest connected with the topic we are considering.

An account-book belonging to the village carpenter and wheelwright of Nunburnholme at the beginning of the last century recently came into my hands, and it throws indirectly an interesting light upon certain points connected

with the language and life of the place in those days. This tradesman, Francis Vause by name, was a man of considerable reputation in his own line of business throughout the neighbourhood, his speciality being carts, waggons, ploughs, and other agricultural implements, which he made in large numbers for the farmers and gentry of this and many surrounding parishes. He was born at the beginning of 1778, or thereabouts, his father being one Marmaduke Vause, called for shortness 'Duke' Vause, an ale-draper of this place.

The entries in this tradesman's ledger indicate clearly that he carried on a brisk business; thus, for instance, in the year 1812, which was no more than an average one, he made forty-five ploughs, and other things in proportion, some of which were sent to places as distant as Givendale and Bishop Wilton, the latter fully eight miles off. The prices charged for labour, material, and the various implements and tools manufactured here, no less than the terminology used for many of these articles and their component parts, are highly interesting. The cost of a new plough and 'slipe' was one guinea, and occasionally a little less. For a pair of cart wheels he charged four pounds, and for a pair of 'shills', or shafts as we now call them, twelve shillings. Vause's carts and wheels were of extraordinarily good workmanship, lasting literally for a generation or more. Tradition tells us that carts of his make could be recognized at a distance, when in motion, by the peculiar 'click' of the wheels on the axletree, betokening exactly the right amount of 'play' requisite—a sound which on a frosty winter's morning every countryman knows so well, and loves to hear.

If any work was done on the parish account, it was always entered in the ledger as 'work for town'; and rightly so, inasmuch as Nunburnholme is essentially a 'town' equally with a place of ten times its population. The nature and interest of the volume will, however, be best seen if we give a certain number of the items *verbatim et literatim*.

And first I will reproduce the account due to one of our Nunburnholme farmers for one year (1812).

	<i>s.</i>	<i>d.</i>
Jan. 16. Machine riddle working and wire	1	3
Waggon shears and painting 7 <i>s.</i> 6 <i>d.</i> Cobble-tree 1 <i>s.</i>	8	6
Feb. 11. Plow beaming 4 <i>s.</i> Job at nett stakes making 2 <i>d.</i>	4	2
„ 20. Richd. $\frac{1}{2}$ day at Goose Cole mending	0	6
1 hame 6 <i>d.</i> Rich. 1 day $\frac{1}{2}$ at Goose Cole and Gate	2	0
Mar. 23. Gate spell 1 <i>s.</i> 3 <i>d.</i> Gate head and putting on 1 <i>s.</i> 3 <i>d.</i>	2	6
4 Harrows mending 4 bulls and slott	4	7
Wm. 1 day at Sheep Heck makeing	2	0
Swingletree 7 <i>d.</i> 2 harrows mending, 2 bulls 2 <i>s.</i> each.		
1 slot 7 <i>d.</i>	5	2
May 8. Churn fraime and makeing	5	6
„ 26. Frame for wash-dike, wood and labour	8	6
June 30. Lath and Spriggs and work at beds	1	0
July 11. Plow sled makeing	6	0
„ 12. Load tree and shelvings mending	2	0
Aug. 28. Waggon mending Top rung 4 <i>s.</i> Middle arbreed 1 <i>s.</i> 9 <i>d.</i>		
fore-end sliver 2 <i>s.</i> middle rung 9 <i>d.</i>	8	6
Stowers and slots oak	1	9
Swaith rake tothing. Hay-rake mending 2 <i>d.</i>	1	9
Sled hobing 1 <i>s.</i> piece for hob sled slot and work	2	0
Waggon clouting, and pole plaiting	0	8
Oct. 23. 4 spells 3 <i>d.</i> each 1 <i>s.</i> Gun ramerod 6 <i>d.</i> Swiple 4 <i>d.</i>	1	10
Swingle tree 8 <i>d.</i> Candle stand and painting 4 <i>s.</i>	4	8
Dec. 12. Mee 1 day at shade mending post 1 <i>s.</i>	3	6

Many old words and expressions occur in these accounts, the meaning of which would puzzle those of the present generation; I give a few of these, as examples out of many more, as they are written in the volume before us:—

- | | |
|---|---|
| 1. Plow heading Dirt board and spindle, 3 <i>s.</i> | 8. Waggon key and pike stower, 4 <i>d.</i> |
| 2. Cart Soal mending, 1 <i>s.</i> | 9. Strong heel tree and putting on, 1 <i>s.</i> 9 <i>d.</i> |
| 3. Clew water board mending, 2 <i>s.</i> | 10. 2 Stritch sticks, 8 <i>d.</i> |
| 4. Toller ends 1 <i>s.</i> 3 <i>d.</i> each. | 11. Spinning wheel mending, 3 <i>d.</i> |
| 5. 1 day at Cole and Stee making, 2 <i>s.</i> | 12. Swiple and hand-staff, 1 <i>s.</i> |
| 6. 2 Pigg yokes mending, 2 <i>d.</i> | 13. Sythe shaft scaping, 3 <i>d.</i> |
| 7. Plow rusting. | 14. Rail for winter hedge, 4 <i>d.</i> |

- | | |
|--|--|
| 15. Sile brigs mending, 6 <i>d.</i>
16. Wain fork shaft, 1 <i>s.</i> 6 <i>d.</i>
17. Shoemaker slate frame, 6 <i>d.</i>
18. 1 day at Helm making.
19. Caveing-rake mending head
teeth and bow, 6 <i>d.</i>
20. Work at Chamber floor and
nails, 6 <i>d.</i>
21. Spout for Brewhouse and
frame, 6 <i>s.</i> 10 <i>d.</i>
22. Sythe nib and heel lapping.
23. Endoor sliver bottom and
lath, 1 <i>s.</i> 9 <i>d.</i>
24. Hind Bush and putting on,
1 <i>s.</i> 10 <i>d.</i>
25. 2 Provender Tubs, 5 <i>s.</i> 6 <i>d.</i> | 26. Gate mending spell and dag-
gar.
27. Washing dolley mending, 6 <i>d.</i>
28. Oile and litrage, 1 <i>s.</i> 4 <i>d.</i>
29. Creckit, 1 <i>s.</i>
30. Ox pole makeing, 2 <i>s.</i> 3 <i>d.</i>
31. Shepherd mell making, 8 <i>d.</i>
32. Work at Tray irons altering,
1 <i>s.</i>
33. 2 knives hefting.
34. Craddle, 1 <i>s.</i> 3 <i>d.</i>
35. Flint lass crutch, 1 <i>s.</i>
36. Battledoor making, 1 <i>s.</i>
37. Work at gate sneck.
38. Sawing wood for singing Loft,
10 <i>s.</i> |
|--|--|

A word or two by way of explanation of each of these examples will, perhaps, be helpful to those who are not familiar with the vernacular of the East Riding folk of a hundred years ago, although much of it has survived to a considerably later date.

1. The ploughs of this date were made of wood, the 'head' being the point in front over which an iron 'sock' was fixed. The dirt-board was also called the 'mould board'.

2. The soles of a cart are the four pieces of oak running along the length of the framework of the body, the two outside ones being thicker than the other two.

3. A *clew*, *cleugh*, or *clow* is the narrow passage through which the waste water of a mill or lock runs, and which is regulated by a water board.

4. The meaning of *toller-ends* seems to be lost.

5. *Cole*, pronounced *call*, a coop for hens, geese, and other birds. *Stee*, a ladder; a word in everyday use.

6. More trouble was caused in the olden days by people's animals breaking into their neighbours' fields and premises than almost anything else, and therefore pigs, geese, &c., were only suffered in the lanes with a yoke on the neck, under a pain of the manor court.

7. *Plow rusting*. The meaning is uncertain.

8. *Waggon key and pike stower*. A pike stower was the iron bar or standard fixed in the arbreed of a cart for strengthening the sides.

9. The *heel-tree* of a waggon is the bar or beam on which the swingle-tree is hung, by means of which the wheel-horses pull.

10. *Stritch-stick*. The wooden bar connecting the traces of a leading horse in a cart. The word is not to be confounded with strick-stick, which was a round stick for throwing off the superficial excess in measuring corn. When corn stood at a high figure, the measuring had to be done with care, and the strick-stick was rolled or stroked over the surface of the measureful of corn so that the amount might be adjusted with the greatest accuracy.

11. This example is given merely to show that at the date of the entry the Nunburnholme dames were in the habit of spinning their own wool.

12. The flail has now become such a rare agricultural implement that it is well to bear in mind that its two main parts were the handstaff and swipple. That which was held in the hand was never called the handle, but always the handstaff, and the part which struck the corn was known as the swipple. In the case of an old flail now in my possession, the handstaff, which is made of ash, measures 4 ft. 6 in. in length, and the swipple, made of stout black-thorn, is 2 ft. 7 in. There are now very few people, comparatively, who know how to handle a flail properly; a certain 'knack' has to be acquired if the thresher is to avoid occasionally striking his own head instead of the corn.

13. *Scythe shaft scaping*. This probably means fitting the shaft for receiving the blade and nibs.

14. *Winter hedge*. The dialectical term for a clothes-horse.

15. *Sile-brigs*. Two pieces of wood united by two cross-pieces, and placed across the milk-bowl for the sile or milk strainer to rest upon when the milk is poured through it from the pail.

16. *Wain-fork shaft*. It is interesting to note that the old word *wain* was in use at this time, though it may have been only used for a waggon of a particular kind.

17. *Shoemaker slate frame*. This probably has reference to a slate hung up in a shoemaker's shop on which to enter items of current accounts and other memoranda. We may here note the dropping of the possessive case form, so common in our folk-speech then, as now.

18. *Helm*, sometimes pronounced *hellum*, a shed, generally roughly constructed, in the fields or elsewhere, for cattle.

19. *Caveing-rake*. A short rake with long wide teeth of wood, commonly six in number, and used along with the foot.

20. The word *chamber* is never applied to any but an upper room of a house or outbuilding; generally a bedroom.

21. Brewing at this time was common in private houses on a small scale.

22. This refers to the fitting of the scythe to the end or 'heel' of the shaft by means of an iron ring, the nib being the handle attached to the shaft.

23. A *sliver* was a splinter of wood, especially the cross-piece in the top and bottom of a cart heck-board or endoor.

24. The *bush* was the metal cup or box in which the axle of a wheel worked.

25. *Provender-tubs* were somewhat similar in make to a wash-tub, and were used for feeding cattle from, instead of a crib.

26. The horizontal bars of a gate are called *spells*, the *dagger* being a perpendicular bar in the middle of the gate, used in order to hold the spells together.

27. *Dolly*. A tub for washing, made like a low barrel, and furnished with a dolly-stick or rod with a handle, and terminating at the lower end with four wooden prongs fitted into a flat piece of wood which gives it almost the appearance of a stool. The dolly is generally used for washing heavy articles, in order to economize labour.

28. *Litrage*. This word is now obsolete ; it occurs frequently in Vause's accounts, and generally in connexion with paint or colouring : it may be a contraction of *litherage*, derived from the verb *lithe*, meaning to thicken anything boiled.

29. *Creckit*. A low wooden stool with four legs, *crecket* being also the dialectical form of *cricket* (the game).

30. This shows that oxen were used upon some of the farms here during the first or second decade of the last century.

31. The *mell* was used, as it is now, by the wold shepherds for driving the net-stakes into the ground.

32. *Tray-irons* ; the meaning of this entry is uncertain.

33. The *hefting* here means putting wooden handles to knives.

34. *Craddle*. Not a child's cradle, but one attached to a scythe, consisting of three long teeth or prongs ; it was commonly used for mowing oats, unless the crop was a very heavy one, when a 'bow' would be used instead.

35. A very characteristic Yorkshire expression, meaning a crutch made for the daughter of a man named Flint.

36. A *battledoor* was part of the apparatus for mangling clothes. It consisted of a piece of wood, flat on one side or both, about two feet long, and in shape something like a cricket-bat.

37. *Sneck*. A latch either of wood or iron for fastening a door or gate.

38. The *loft* here mentioned refers to a gallery erected at the west end of Nunburnholme Church at this time ; but now long since removed.

Over and above those already cited there are scores of other delightful old words, and reminiscences of bygone days, and, what is perhaps more interesting than all else, old forms of ordinary words, many of which are more correct than those now in use. Thus we read an entry, 'work at floor bing', which records the true Yorkshire sounding of *flour-bin*, and it may well be that *bing* is the

form of the word that has come down to us from pre-Norman days. Or again, in the entry 'four days at *shade*', we have a very old form of the word *shed*; and this, I may add, is a form still commonly in use, and retains unmistakably the true meaning of the term. How few now could explain the difference between a jogglegstick and a stritchstick, describe the process of stoothing, or tell us what *brags* are! A few more of Francis Vause's words and technical terms are worth recording, such, for instance, as:—wood for swape; waggon shears and putting in; pair of fore horse drafts; pairing spade; cheese press swape; milk kit handle; nap reel mending; tinder-box making; kelfin nails; oak brandard making; two dibling woods making; horse sneps; two womble hefts; waggon swey bar; candle-stool making; waggon pole *riseing*; churn-clash and staff; half hundred single kelfits; church loft—Bass fiddle.

A *paring-spade* takes us back to the time when large tracts of the Wold country were being brought under cultivation, connected with which were the paring and burning of sods, after the burning the ashes were spread and the land ploughed.

The *milk-kit* was a small pail for milking, and having a perpendicular handle at the side. Sometimes the kit was carried on the head.

Womble heft (pr. woom'l) is the wooden part of the handle of the auger, or centre-bit.

Pole *riseing* signifies the raising of a waggon pole. This is the common dialectical and active use of the verb *rise*, equivalent to the ordinary word *raise*.

The connexion between the church loft and the bass fiddle is obvious. Francis Vause had evidently been called in to do some repairs or other to this instrument, forming part of the Nunburnholme Church orchestra of that day.

Taken as a whole this village carpenter's account-book forms quite a mine of varied information. Not only was Vause a worker in wood, he also served his turn from time

to time as overseer to the poor, and parish constable, besides being a bit of a herbalist, and a keeper of useful household receipts. In one or another of his parochial and official capacities we find him 'attending Pocklington stalties', for which services he received the sum of five shillings, and a like sum for 'journeying to Beverley with militia names', and subsequently to the same town with a militiaman. Again, we find the following entries:—'To signing 14 articles, 2s. 6d.'; 'to carrying Freehold Bill to Pocklington, 5s.'; 'paid for warrant, 1s.' Frequent payments were made for the destruction of sparrows at $\frac{1}{2}d.$ apiece, and they seem to have been as great a pest to the farmers then as they are now. Among his varied receipts are those for making yeast when it is very scarce; for a poultice, for cuts and wounds, for killing flies, for inward pains, for stopping bleeding at the nose; for which last inconvenient ailment Vause's speedy remedy was 'to sniff vinegar up the nose, and apply it to the neck, face, and temples. The blood will stop in less than two minutes.' The volume serves also as a place for noting down memoranda of a domestic nature; thus we learn that Harriet Holgate came as a servant on a certain day at the magnificent wage of sixpence a week. We wonder what servant girls at the present day would think of such a pittance! For boot-tops a mixture of 1 oz. of oil of vitriol, 1 oz. of spirits of wine, and 1 quart of 'blue' (i. e. skim) milk was said to be a good thing. From another note we learn that the prices of bricks (common) at this time were 27s., stock bricks 45s., and tiles 60s. per thousand.

CHAPTER IX

ELIZABETHAN NUNBURNHOLME

THAT there should be so few pictorial representations of our English villages as they appeared three or four hundred years ago is greatly to be regretted. Not a vestige of a picture of what Nunburnholme was like at that period, or even much later, has come down to us. A few of the old cottages dating, probably, from the beginning of the sixteenth century or earlier, were standing within living memory, and two still remain from, perhaps, the middle of the following century; but, for the rest, we have to rely mainly upon the imagination.

Modern houses and cottages, especially in East Yorkshire, compare very unfavourably in appearance with the picturesque old timber-work and thatched dwellings of former generations. A grievous amount of vandalism began about a hundred or more years ago in this particular, till now nearly every old cottage of that kind has been swept away, and something ugly substituted. And along with these, many other things were demolished which might well have been restored and preserved, for which England would have been the richer.

Could we by turning back the wheels of time bring before our eyes the scenes, sayings, and doings of even a single day in our own village, in say 1558, when Queen Elizabeth ascended the throne, how keen would be our gaze, and how quick our ears to catch every sight and sound that came within their reach. The lowly cottages of the manorial tenantry, the architecture of them, to say nothing of the quaint articles with which they were furnished, the tithe barns and other buildings connected with the work of husbandry, the gardens and the produce

that was grown in them, the oxen, horses, dogs, and other agricultural and domestic animals, the implements and tools used by the labourers; even the huge lumbering ploughs and the method of working them, would alone be enough to occupy much of our attention; or again, the wide open fields and the system of cultivating them, the boundaries and landmarks of the various holdings as they lay widely scattered over the face of the country. And more than all else, perhaps, would it delight us, could we but for a single hour listen to the tones and cadences of the homely Yorkshire talk as it fell from the lips of the Nunburnholme villagers in the early years of the sixteenth century. But for such an insight into the past we have, as we observed, to rely largely upon the traditions of the past, aided by our own fancy.

Generally speaking, what our village has lost in house architecture and picturesque arrangement of buildings is made up for by the more 'viewly' appearance of the countryside. The green fields, hedges, and woods, give a much more pleasing effect to the scenery in these days than did the wide-spreading unenclosed open fields with their lack of trees, to those who were living here in the days when Shakespeare was born.

For the entire lack of pictorial representations of our village in the olden days we have much to compensate us in the survival of a most elaborate and careful survey of our manor, along with others belonging to Lord Dacre, made in 1563. This survey is contained in a large and beautifully written folio volume, now in the possession of the Earl of Carlisle, from which sufficient extracts have been made to give us an accurate idea as to the number of houses in Nunburnholme in those days, and how they stood relatively to one another along the town-street, the larger number being on the north side of it. This survey also gives a complete and detailed account of the ownership and position of every 'land' in the open fields attached to the several holdings. The Burnholme Manor seems to have been more elaborately worked out than any of the others then surveyed.

This survey is prefaced by certain notes, as follows:—

Manor of Burnholme } Survey held there by Thomas Ansell on the 13th day
of September in the 5th year of the reign of Queen Elizabeth, and in the year of Our Lord 1563 by recognition and oath of Richard Smith, William Turner, Robert Holme, Marmaduke Smith, Richard Wryde, John Arthur, John Milner, Richard Swynburne, the lord's tenants there, and of many others then and there.

A note how many oxgangs are in Burnholme, with the owners' names:—

The Lord Dacre hath 56 oxgangs.
The Queen's Majesty hath 1 oxgang.
Roger Kellet hath 12 oxgangs.
The heirs of Sotheby hath 12 oxgangs.
The Parsonage there hath 2 oxgangs.
John Walker, free, hath 1 oxgang.
Roger Bearne, free, hath 2 oxgangs with certain forby land.
The heirs of Thomlinson, free, hath $2\frac{1}{2}$ oxgangs.
Robert Pinder, free, hath 2 oxgangs.
Mathew Bearne, free, hath 1 oxgang.
Sum Total $91\frac{1}{2}$ oxgangs.

A note giving the value of an oxgang of land in Nunburnholme:—

An oxgang of Lord Carlisle let at per annum 1*l.* 6*s.* 8*d.* To an oxgang of land there is meadow ground which produced every year a load of hay worth 10*s.*; 10 sheep gates worth 5*s.*; half a Bratt gate 6*s.* An average gate and a half worth 3*s.* An oxgang will take in seeds to sow 40*s.*, and tillage 30*s.*, and the crop will sell standing for 6, 7, or 8*l.* an oxgang, but take it at the least price, then compute the benefit of an oxgang.

	£	s.	d.
An oxgang sown with corne	6	0	0
10 sheep gates	0	5	0
Meadow bein (?) a load of hay	0	10	0
$\frac{1}{2}$ a bratt gate	0	6	0
An average gate and a half	0	3	0
		<hr/>	
		7	4 0
	£	s.	d.
To allow thereout for seeds	2	0	0
Tillage and labour	1	10	0
Rent	1	6	8
		<hr/>	
So yt a tenn. gets net	2	7	4
		<hr/>	



THE OLD MANOR HOUSE BEFORE 1860

Although this note appears at first sight to have formed part of the said survey, it must have been added at a later date and after the manor descended to the first Lord Carlisle; the difference in prices, however, in the calculation would probably only be slight. The principle of making the oxgang the basis of calculation in the various arrangements as to apportionment of the several holdings under the open field system was continued until the enclosure of 1755. It must be borne in mind that the oxgang when the Elizabethan survey was made was on the average $10\frac{1}{2}$ acres approximately.

We shall now see precisely the extent and arrangement of the vill of Nunburnholme in 1563, and we give the extracts in modernized form, mainly from the mediaeval Latin.

VILLA DE BURNHOLME.

Memorandum. For a better continuance of this survey, and that it may be known ever hereafter in what place of the Town of Burnholme every Tenant's tenement or cottage doth lie, whether free or at will, and how much land to the same doth appertain in any field and meadow, therefore, for an order, I begin at the East end of the same town unto the West end, and do enter them in order as they stand, whether it be free or at will, to the intent every stranger may with this book appoint out every house and land, and tell whose it is, and of whom it is holden, without any kacking (?), if it were a hundred miles off, or in his chamber.

1. The site of the Manor House there with barn, stable, garden, orchard, and other buildings built on the said site, containing by estimation 1 acre; also a close adjoining containing by estimation 5 acres; and the said site with close lies against the land called Cross Lane on the south, and Burnholme Street on the north; it abuts on a cottage of the Lady Queen on the west, and a lane and the said East Field on the east. Also a tenement and demesne close called Rotten Row Head, containing by estimation 10 acres, lying between the lane leading towards Beverley towards the east, and the lord's balk lying near the furlong called Under-the-Hill towards the west. It abuts on the furlong called Rotten-Row Head towards the south, and on the street and lane towards the north. Also a demesne close called Underwood close, containing by estimation 3 acres, lying between the croft of a free cottage of the heirs of William Tomlinson on the west, and a close of the late Monastery of Nunburnholme on the east. It

abuts on the Queen's way on the south, and the lord's wood on the north. Also a tenement and demesne close called New close containing 5 acres, lying between the Lord's wood there on the north, and the common pasture on the south. It abuts on the lane called Cow-lane on the west, and the said cow-pasture on the east. Also 14 bovates of arable land, containing 131 acres 2 roods lying scattered in the common Fields there, as appears later in the territory of the said Fields under the title Demaynes of the lord. Also half an acre, and 168 feet of meadow lying in the meadow called West Beck, as appears similarly later in the territory of the said meadow under the aforesaid title.

2. The Lady Queen holds a cottage with croft adjoining containing 1 rood, parcel of the late Monastery of Nunburnholme there, lying between the said site and a close of the said manor on the east, and the free tenement of John Walker on the west. It abuts on the pightill of Matthew Barne on the south, and on the street on the north. Also two lands of arable land in the common fields there.

3. John Walker holds freely of the lord of this manor as of his manor aforesaid one tenement, with croft adjoining, containing 1 rood, lying between the aforesaid cottage of the Lady Queen on the east, and a cottage of a lord in the tenure of Edmund Miller on the west. It abuts on the lane called Cross Lane on the south, and the street on the north. Also one bovat of arable land containing . . . acres, Xs. R (?). lying scattered in the common fields there, as appears later in the territory of the said fields under the name of the said John ; in Low Field, 1 acre ; in North Warde [Wold] field, 1 R. ; of (?) West Field, 3 R. ; in South Field, 6 R. ; also in East Field, 4 acres $3\frac{1}{2}$ roods, and 12 feet of meadow lying in the meadow called West Beck as appears later under the name of the said John by homage, fealty, and suit of court, also by services rendered annually . . . xiiij*d*.

4. Edmund Miller holds at the will of the lord a cottage with barn and croft adjoining, containing $1\frac{1}{2}$ roods, lying between the aforesaid free tenement of John Walker on the east, and a lane leading towards the town of Beverley on the west. It abuts on the aforesaid lane called Cross Lane on the south, and the street on the north . . . iiij*s*.

(Note.) This cottage had four oxgangs of land and paid 28*s*., which is land to the said demesnes at 6*s*. the oxgang, which is 24*s*., and so the cottage is rented as aforesaid.

5. Richard Swynborne holds at the will of a lord a cottage with small croft adjoining, containing 1 rood, lying between the Burnholme Beck on the east and the lane leading towards the same Beck on the west. It abuts on the said Beck towards the south, and the street on the north. Also three lands of arable land lying in the common field iiij*s*.

6. Marmaduke Smythe holds at the will of a lord a tenement with barn and croft adjoining, containing 2 acres of land lying between the land called Rotten Row on the south, and a close of the Rector there on the north. It abuts on the lane leading towards the Beck on the east and the aforesaid close belonging to the Rector there, and a close held of the lord, in tenure of John Miller, on the west. Also 6 bovates of arable land containing 64 acres lying scattered in the common fields, as appears later in the territory under the name of the said Marmaduke. In Low Field 11 acres 3 roods; in North Wawd field 7 acres; in West Field 10 acres $2\frac{1}{2}$ roods; in South Field 6 acres $\frac{1}{2}$ rood, and in East Field 28 acres $1\frac{1}{2}$ roods fr. ps. R (?). Also 72 feet of meadow lying in the meadow called West Beck, as appears later in the territory of the said meadow under the name of the said Marmaduke.

7. The Lady Queen holds a cottage with croft adjoining, containing 3 roods lying between the lord's close on the east, and the lord's close on the west. It abuts on the Beck on the south, and the street on the north.

8. Roger Bearne holds freely of the lord of this manor a tenement with barn, dove-cote, and croft adjoining, containing 3 roods, lying between the said lord's close in the tenure of Agnes Lambe on the east, and a close held of the lord in the tenure of Richard Wride on the West. It abuts on the said Beck on the south, and the street on the North. Also 2 bovates of arable land and certain forbyland containing 21 acres $2\frac{1}{2}$ roods, lying scattered in the common fields there, as appears &c. . . . Also 24 feet of meadow lying in a meadow called West Becks, as appears &c. . . . Held by suit of court.

9. Richard Wryde holds at the will of the lord a tenement with barn, dove-cote, the Bilne House, and a close adjoining, from which a close lies towards the east called Bilne garth also a garth containing together 2 acres; also another close lying on the west against the Church called Gilbert close, containing 3 acres; and the aforesaid tenement with two closes lies between the said free tenement of Roger Bearne on the east, and the Churchyard and Rectory House there towards the west. Also 6 bovates of arable land and certain forbyland containing $62\frac{1}{2}$ acres lying scattered in the common fields as appears &c. in Low Field $10\frac{1}{2}$ acres, in North Ward 5 acres $1\frac{1}{2}$ roods, and in East Field 23 acres $3\frac{1}{2}$ roods, also 72 feet of meadow lying in West Beck, as appears &c.

10. The Rectory House there lying close to the Church with orchard and a certain croft containing 3 roods; also a close in the middle of the village called Lay Garth lying between closes of the lord on three sides, viz. on the east, west, and south; and the street on the north; and the aforesaid close in the middle of the village contains 3 roods.

Also two bovates of arable land containing 25 acres 3 roods; also 24 feet of meadow lying in the meadow called West Beck, lying scattered in the common fields and meadow there, as appears &c. In the patronage of the Archbishop of York.

Memorandum. Here under the south side of the street, house by house, and hereafter beginneth the North side of the said Town, house by house, at the West end, and so go eastward.

11. Roger Kellet holds freely a tenement with two barns and a croft adjoining, containing in all $1\frac{1}{2}$ acres, parcel of the late monastery of Warter, lying at the west end of the said village between the common field called West Hills on the west, and a tenement of the lord in the tenure of Alicie [*sic*] Lambe on the east. It abuts on the road near the furlong called the croft on the north, and the street on the south. Also 12 bovates of arable land containing 116 acres $\frac{1}{2}$ rood; also 144 feet of meadow lying in the common fields and meadow there, as appears &c. He holds of the Lord King.

12. Agnes Lambe holds at the will of the lord a tenement with a croft adjoining, containing 3 roods, lying near the aforesaid free tenement of Roger Kellett on the west, and a cottage of the Lady Queen on the east. It abuts on the lane called Tomlinson lane on the north, and the street on the south. Also another close lying beyond the road against the aforesaid tenement, called Beck Garth, containing 3 roods, lying between the Cottage of the Lady Queen on the east and the free tenement of Roger Bearne on the West. It abuts on the Beck on the south, and the street on the north. Also 4 bovates of arable land containing 47 acres 1 rood, lying scattered in the common fields there, as appears &c. . . . In Lowfield 6 a. 1 r.; in Westfield 3 a. 4 r.; in Southfield 5 a. $1\frac{1}{2}$ r.; and in Eastfield 18 a. 1 r. Also 48 feet of meadow lying in West Beck, as appears &c. xxxs. vii ℓ .

13. The Lady Queen holds as parcel of the late Monastery of Nunburnholme a cottage with croft adjoining containing 2 r. lying between the aforesaid lord's tenement in the tenure of Agnes Lambe on the west, and the lord's cottage on the east. It abuts on Tomlinson Lane on the north, and the street on the south.

14. John Milner holds at the lord's will a tenement with croft adjoining, containing $\frac{1}{2}$ a., lying between the aforesaid cottage of the Queen on the West, and the street on the east. It abuts on Tomlinson lane on the north, and the street on the south. Also a close called Beck Garth lying beyond the road against the aforesaid cottage containing 3 r. lying between the close belonging to the Rector there called Lake [*sic*] Garth on the east, and the Cottage of the Lady Queen on the west. Also 1 bovat of arable land containing 10 acres lying scattered in the common fields, as appears &c. viijs. iiij ℓ .

And R(ent) per ann. viz. for the aforesaid tenement vjs. viij*d*., and for the said bovate vjs. viij*d*..

15. Tomlinson's Heirs, namely Elizabeth, Agnes, and Alison, hold freely of the lord of this Manor a tenement with barn and small croft adjoining, containing $\frac{1}{2}$ a. lying between the furlong called Croft on the west, and the lord's cottage in the tenure of John Arthur on the east. It abuts on the said furlong called Croft on the north, and the street on the south. Also 2 bovates of arable land, and certain forbyland containing 34 a. 1 $\frac{1}{2}$ R. q' t psR (?). Also 36 feet of meadow lying scattered in the common fields, as appears &c. . . . by homage, fealty, and suit of court, and by annual rent service 3*s*. 2 $\frac{1}{2}$ *d*.. and a Rose garland at Midsummer.

16. John Arthure holds at the lord's will a tenement with barn and croft, containing $\frac{1}{2}$ a. lying between the said free tenement of Tomlinson's heirs on the west, and the free cottage of Roger Bearne towards the east. It abuts on the furlong called Croft on the north, and the street on the south. Also 1 bovate of arable land &c. containing 11 a. 1 r. Also 12 feet of meadow lying scattered in the common fields and meadows there, as appears &c. vjs. per annum.

17. Roger Bearne aforesaid holds freely of the lord of this manor two cottages with two small crofts adjoining, containing 1 $\frac{1}{2}$ r. lying between the said lord's tenement in the tenure of John Arthure on the west, and the free cottage of Robert Blanchard on the east. It abuts on the said furlong called Croft on the north, and the street on the south. Also 2 lands lying in the Croft furlong by homage, fealty, and suit of court, and by annual rent service . . . suit of court only.

18. Robert Blanchard holds freely of the lord of this manor as of the manor of Burnholme aforesaid a Cottage with small croft adjoining, containing 1 r. lying between the said cottage of Roger Bearne on the west, and the free tenement of Robert Pinder on the east. It abuts on the said furlong called Croft on the north, and the street on the south. Also 1 a. of arable land lying scattered in the common fields there, as appears later by homage, fealty, and suit of court, also by annual rent service . . . suit of court only.

19. Robert Pinder holds freely of the lord of this manor as of the Manor of Burnholme aforesaid a tenement with barn and croft adjoining, containing 1 a., lying between the said free cottage of Robert Blanchard on the west, and a tenement of the lord in the tenure of Robert Smethe on the east. It abuts on a lane called Cow Lane on the north, and the street on the south. Also 2 bovates of arable land containing 24 a. $\frac{1}{2}$ r. Also 24 feet of meadow, lying scattered in the common fields and meadows there, as appears &c. . . . by homage and service vjs. viij*d*..

20. Robert Smethe holds at the lord's will a tenement with barn and croft adjoining, containing $\frac{1}{2}$ a. lying between the said tenement of the same Robert Pinder on the west, and the lord's tenement in the tenure of Richard Smethe on the east. It abuts on the said Cow Lane on the north, and the street on the south. Also 6 bovates of arable land containing $70\frac{1}{2}$ a. lying scattered &c. . . . Whereof in Lowfield 13 a. $3\frac{1}{2}$ r. In Northfield 8 a. 1 r. In Southfield 5 a. 3 r. In Westfield 11 a. In Eastfield 21 a. 2 r. Also 84 feet of meadow lying in West Beck, as appears &c. xlvjs.

21. Richard Smethe holds at the lord's will a tenement with barn, dovecote, and croft adjoining, containing together $\frac{1}{2}$ a. lying between the said lord's tenement in the tenure of Robert Smethe on the west, and the lane called Cow Lane on the east. It abuts on the said Cow Lane on the north, and the street on the south. He also holds another close called Gilgarth lying beyond the road against the said tenement between the lane called Rotten Row on the south, and the beck on the north and south, containing $\frac{1}{2}$ a. Also 6 bovates of arable land &c. Per annum xlvjs.

22. William Turner holds at the lord's will a tenement with barn and croft adjoining, containing 3 r. lying between the said Cow Lane on the west and the lord's tenement in the tenure of Robert Holme on the east. It abuts on the lord's close called New Close on the north, and the street on the south. Also 6 bovates of arable land &c. Per annum liiij.

23. Robert Holme holds at the lord's will a tenement with barn and croft adjoining, containing 3 r. lying between the said tenement of William Turner on the west, and the free tenement of Matthew Bearne on the east. It abuts on the lord's wood on the north, and the street on the south. Also another close called Holme Close containing $4\frac{1}{2}$ acres, lying between the King's way leading from Burnholme towards Warter on the north and a lane near the site of the Manor leading towards the ox pasture on the south. It abuts on a close of the late monastery of Nunburnholme on the east, and the Green called Butt Green on the west. Also 5 bovates of arable land &c. Per annum xliiij.

24. Matthew Bearne holds freely of the lord of this manor as of the manor of Burnholme a tenement with two crofts, containing 1 a. lying between the said lord's tenement in the tenure of Robert Holmes [*sic*] on the west and the free cottage and croft of William Tomlinson on the east. It abuts on the Lord's Wood there on the north, and the street on the south. Also a small pightill called Baxter garth, containing . . . parts of rood, lying between the demesne close on the east, and the tenement of John Walker on the west. It abuts on Cross Lane on the south, and the croft of the Cottage of the Lady

Queen on the north. Also 1 bovate of arable land &c. . Per annum iijs. vjd.

25. William Tomlinson's heirs hold freely a cottage with two crofts adjoining, containing 3 r., lying between the aforesaid tenement of Matthew Bearne on the west and the demesne close called Underwood Close on the east. It abuts on the lord's wood and on the croft of the said Matthew on the north, and the street on the south. Held by homage, fealty, and suit of court, and renders service. Per annum 3s. 2½d. and a red rose.

Below is the sum of free rents.

Waste not rented. Memorandum. Here endeth the North side of the street, ending at the East end.

(Tenants) Free	15	4½	} 24	16	9½
At will	24	15				0

(How the last sum is arrived at is not clear.)

The Common Cow Pasture. There is one cow pasture called the Bratt, commonly used for the fastening of the town kyne, and the same lyeth between the Low Field in Burnholme and a field there called the North Wawde, and extendeth in length from a close of the lord's demesne called the New Close unto a certain free parcel of ground of Roger Kellett's called Chopping, and containeth in acres by estimation, after the measure of pole, xl acres.

Common Ox Pastures. One common Ox pasture, the Deepdale Brow, which lyeth round on the brow of a hill, and the same doth contain in acres after the rate of measure of pole by estimation, xxv acres. One other common ox pasture running round about the side of a hill called Medell Hill, and in the bottom of the same called the Syke, and the Beck, and containing by the said measure by estimation xxxviiij acres.

The Horse Pastures. One other horse pasture called The Hill, and the same lyeth on the head of a furlong called the Underhill, being a brow of a hill, and extendeth in length almost from the mear, parting Burnby and Burnholme, unto a way called Beverley way, containing by the same measure vj acres. One other horse pasture lying in the Lowfield called the Hether North Syke, and containing by the said measure by estimation viij acres. And also one other horse pasture called Farder North Syke, and containeth in acres by estimation viij acres. All which said two horse pastures is made butt of the end of every man's land and of certain Lees, unknown whose they be for certainty.

Wood. The lord hath one little wood in Burnholme called the Lord's Wood, set for the most part with ashes of four-score years' growth, and some young oak; and the underwood is set with hazel and young ashes; and the same wood lyeth between a close

of the heirs of Southerby, late parcel of the Demayne of the late nunnery of Burnholme, north, and a close of the lord's demaynes called New Close, south. Abut upon a furlong called Above-the-Wood, west, and the lord's close of the demaynes called Under-the-Wood, and two closes of the heirs of Thomlynson and Matthew Bearne, east, and containing by estimation iij acres.

A few explanatory notes on this survey will be helpful in comparing the Elizabethan village with what it is now.

1. The Manor House stands on the old site, and portions of its chalk walls appear to be of a much earlier date than 1563. The house underwent considerable alteration about the year 1860. The old thatched roof was replaced by a slated one; the mullioned windows were removed, as was the old oak staircase which formed such an interesting feature in the entrance hall; unfortunately, at that date taste in domestic architecture was at a low ebb. Cross Lane doubtless took its name from its proximity to the village cross, the site of which has recently been discovered only a few yards on the north side of this lane, now called Back Lane. The closes described as part of the demesne can be pretty accurately determined by comparison with the field map. The boundaries, for instance, of Underwood Close (numbered 21) are identical with the present ones, except that what is called the Queen's Way—now, evidently, the present ancient footway to the village of Warter, or else an old road a little to the south of it—is not quite clearly defined. The lord's wood lay immediately above Underwood Close, and has in recent years been considerably extended westward. Cow Lane, I make little doubt, passed by the east side of the small field numbered 35, and then turned into the cow pasture, now part of the Bratt Wood, at the back of the Garths.

Numbers 2 and 3 occupied the same sites as the cottages now standing there on the south of the village green. The pightill, or very small enclosure, has been thrown into the croft, now a garden, pertaining to No. 2. With this exception the boundaries of tenements 1 to 4 are probably the same as they were five hundred years ago, though the

cottage which stood in Edmund Miller's holding is now gone.

Number 5 with cottage have vanished, and the course of the beck having been somewhat diverted from its former channel, the site cannot be accurately determined, but it must have been very near the west side of the present bridge.

6. This tenement was evidently near the present site of the parish cottage, but a little to the south of it. No trace of it can now be seen, and the old landmarks have been mostly obliterated.

7. It is practically certain that this cottage was the same as that which was washed away some forty years ago through the bursting of the Warter fish-pond. It stood in the croft now in the occupation of John Adamson.

8. The exact position of this holding cannot now be fixed. It lay somewhere between the homestead of the Low Farm, now in the occupation of Mrs. Mary Richardson, and the eastern boundary of the glebe.

9. This was one of the most interesting of all the sixteenth-century tenements, and the tenant, Richard Wryde, came of an old Nunburnholme family. The house described as the Bilne House must have stood in the lower part of Hill Close, no. 45 in the map. In this field the foundations of a house can be clearly traced, and, judging by the character of the embankments in this and the next field on the west, it would seem that a mill has stood here at some time; indeed, 'the Bilne' may be a transformation of Milne or Mill House.

10. The Rectory House occupies the same site, evidently, as it did in 1563 and probably at a much earlier period. The house at that date would be considerably smaller than it is at present, but, probably, much more picturesque. The garden has also been enlarged since those days. The Close called Lay Garth, which can be clearly identified, was a very ancient part of the possessions of the Rectory. It now belongs to the lord of the manor, some exchange having

been made for it in years gone by. The croft spoken of as containing three roods now forms part of the Rectory garden.

11. The site of this tenement was, probably, a little to the east of the house now occupied by John Harrison (No. 86). Roger Kellett was living here in 1536, and he seems to have been a man of some influence: his holding of twelve bovates was one of the largest in the village. Between this and the turn in the road to Pocklington there were at this date but three tenements.

12. Within our memory a small cottage was pulled down which in all likelihood was the same as that here described as being tenanted by Agnes Lambe, and would form one of the three tenements referred to above. It was a most curious place; the roof nearly touched the ground; the walls were composed largely of mud; and inside there was one of the old-fashioned open fire-places. The croft still went with it as part of the holding. The cottage might well have been four or five hundred years old, judging by its appearance.

13. This is probably identical with the tenement now occupied by Matthew Swallow. The lane here called Tomlinson's Lane now goes by the name of Butts Lane.

14. John Milner's cottage has entirely gone.

15. The holding here described as belonging to Tomlinson's heirs evidently corresponds with that now occupied by William Brown.

16-25. Between these two holdings lie what are called the Garths, the boundaries of which remain very much the same as they were four hundred or more years ago; they form a striking feature in the arrangement of the village. The last garth towards the east remains as it was, but the cottage described as that of William Tomlinson's heirs is now demolished. The road which ran in front of the cottages at the extreme end of the 'town' towards Warter has nearly vanished, and is now part of the old foot-road to Warter; and a slight change has been made in the road

or lane in front of the Manor House leading to the Ox-pasture.

Here, then, we have a detailed and highly interesting account of all the land under cultivation in the township of Nunburnholme at the commencement of Queen Elizabeth's reign, with a description of the position of every house in the village. In this survey there is a marked uniformity in describing the details of each separate holding. First we are told whether the tenant holds freely or at the will of the lord; of the former of these there are nine instances, and of the latter eleven. There are besides, three cottages with crofts held directly of the Crown; then there is the demesne land; and lastly the rectorial or glebe land. The buildings and land immediately adjoining the dwelling-house are next given, and afterwards the fields (pasture) attached to each holding, if any, the positions of which are carefully detailed. Then follows the amount of arable land belonging to each tenement lying in the common open fields. Next, the amount in feet of meadow land; and lastly are recorded the services, rents, and other obligations due from the tenant to the lord of the manor. All told, there are but twenty-five holdings; of these the nature of the land, together with the pastures, meadow, and wood may be thus summarized:—

<i>Grass Land or Gardens.</i>		<i>Arable Land.</i>	
In Demesne	= 24 acres.	75 Bovates at $10\frac{1}{2}$	
Tenants' holdings and		acres each ap-	
Glebe	= 28 „	proximately	= 787 acres
Cow Pasture	= 40 „	7 Lands belonging	} = 14 „
2 Ox Pastures	= 63 „	to 3 small hold-	
3 Horse Pastures	= 26 „	ings of (say)	
		2 acres each	
Total—	181 acres		Total—801 acres

Wood, three acres. This was called the lord's wood, and was situated at the extreme east end of the Bratt.

Thus, approximately, 985 acres in the township are accounted for. Added to this, to each bovate is appor-

tioned 12 feet of meadow, lying mostly, if not entirely in West Beck; that is, a total of 300 yards in width. It does not appear what was the total length of the portions of meadow ground assigned to each holding: there might have been about 30 acres of it, in which case the total amount of land in Nunburnholme under cultivation at the beginning of Queen Elizabeth's reign would be between 1,000 and 1,100 acres. The present area of the parish, including all roads, streams, hedges, ditches, &c., is 1,857 acres; so that, after making due allowance for these deductions, there would still be a considerable area of land unaccounted for: we can only suppose that it was waste or practically so.

It will be observed that in 1563 every cottage and house in our village had land attached to it, from a couple of roods to 128 acres, exclusive of meadow. The population at that time could hardly have exceeded 160. This would almost certainly have been less than it was a generation earlier when the nunnery was in existence, with its dependants, for whom there would be a considerable amount of additional labour.

In a rental book of Lord Dacre, dated 1537, parts of which are unfortunately quite illegible, the manorial tenants and rents of that time are given as follows:—

Prior and Convent of Warter 12 <i>d.</i>	William
and half a pound of cumin.	Robert Lambe, 23 <i>s.</i> 6 <i>d.</i>
William Thomlinson, 3 <i>s.</i> 2½ <i>d.</i>	Christopher Smyth, 52 <i>s.</i>
Thomas Arthure, 6 <i>s.</i> 4 <i>d.</i>	Thomas
Alena Martyn, 13 <i>d.</i>	Thomas Wryd, 72 <i>s.</i>
John Miln(er), 18 <i>d.</i>	Thomas Spede, 48 <i>s.</i> 8 <i>d.</i>
Prioress and Convent of Burn-	John Smyth, 41 <i>s.</i>
holme and 16 <i>d.</i>	William (L)ynton, 11 <i>s.</i>
William Pynder, 3 <i>s.</i> 4 <i>d.</i>	John Milner, 6 <i>s.</i>
William Holme, 49 <i>s.</i>	Hugh Swynborne, 3 <i>s.</i>
Roger Kellett, 4 <i>l.</i> 13 <i>s.</i>	John Hill, 2 <i>s.</i>

This is the earliest list of our village family names extant, so far as I know.

At the period we are considering there was beyond doubt

at least 800 acres in the vill or township of Nunburnholme under the plough, and when we consider that the whole population could not well have exceeded 160, or perhaps 170 souls, it is a mystery how all the agricultural work of the year was got through. The harvest alone must have been a prolonged business; it is true that one of the three common fields, which was the arrangement here, would always be in fallow; still, there would be an approachment to 600 acres of corn land to be harvested every year. When we further consider that every blade of corn had to be cut with the sickle or scythe, and every sheaf bound by hand, that some parts of the common fields were a considerable distance from the village, and the ways to and fro only rough at the best, the harvest under the most favourable skies must have been protracted for many weeks, while in a wet season scores of acres of produce would inevitably be wasted. The crops generally would, indeed, be much lighter than in these days, seldom exceeding more than seven or eight bushels to the acre, and therefore the labour of reaping would be proportionately less. But when all is said in favour of the harvesters that can be said, they must at all seasons have been hard put to it to gather in their crops, even though every available man, woman, and child in the place turned out into the fields. Possibly Irishmen may have come over to this district then, as they did in comparatively recent years during harvest time, in search of employment.

All the other farming operations must have been arduous in proportion. The ploughing of the long stretches of 'strong' land in the Low Field in the 'back end' or the spring was a tedious business with the unwieldy ploughs and slowly moving oxen, every turn of which, at the curved ends of the furlongs, would take double or treble the time that it does in these days, with good horses and ploughs of lighter make. The lines of the ancient furlongs can still be plainly traced in almost every part of the township which is now in grass. Some of the best examples are those by the side of the Pocklington Road towards the south end of the

Low Field, where the lands run parallel to one another in the shape of a long drawn out letter S. The curved ends, of course, enabled the oxen to be turned more easily, and the land ploughed right up to the headland, so that as little ground as possible should be wasted. The land at this point is strong, and would therefore, probably, require a full team of eight oxen to plough it satisfactorily.

CHAPTER X

AGRICULTURAL NOTES

IN a parish like our own, in which agriculture has for many centuries been the sole industry of the inhabitants, it would be inexcusable not to make some further allusion to the subject in these pages. It would be impracticable here to enter into it at any length; all that can be done is to make a few remarks upon certain prominent points connected with agriculture in the past, and to contrast them with the condition of things as they are in the present day.

Slowly as changes came in the olden days in all operations connected with the tilling of the land, yet in our present methods and customs as compared with those in operation even a few generations ago, little short of a revolution has taken place. It is moreover probable that the changes that have taken place during the last century, or even less, are greater than those of the previous five centuries. Were we asked in what respects these changes are greatest, we might answer that in none are they more marked than in the condition of the agricultural labourers themselves, as well as in those caused by the introduction of mechanical power into almost every department of farm work, which has accelerated all agricultural operations, and consequently has greatly reduced the number of hands necessary for the cultivation of the soil. Take a single instance, that of threshing. There are probably some few still living whose fathers could remember the time when all threshing was done with the flail, and the sound of the swipple on the barn floor was heard every working day all through the winter. In course of time horse-machines were invented which reduced the labour considerably; and again, somewhat later steam threshing machines appeared upon the

farmstead, which effected still further economies; so that now a good-sized stack of corn can be threshed out in a morning.

So too with regard to the ingathering of the hay and corn. Instead of seeing half a dozen men together mowing the grass with scythes at great labour, we have machines which do the work, speaking roughly, in as many hours as the men formerly took days. If the harvest field has lost much of its picturesqueness, the results are more economical to the farmer.

In contrasting the present with the past, one naturally goes back to the earliest days of which we have any record. Unfortunately, as regards our own parish there are but few sources of information which throw light upon the state of agriculture before the sixteenth century. We can, however, still clearly trace in nearly all the old pastures the 'lands' which must have been in existence in Norman days, when nearly the whole cultivated township was under the plough. Many of these lands may even have been formed, as we now see them, in Anglo-Saxon times. We could wish that there were something to tell us how the soil was worked, what was the rotation of the crops, how much an average crop would amount to in those early times, together with many details connected with the condition and management of the land in the vill of Brunnum. On this interesting topic tradition is silent, neither are there any writings to which we can turn.

There is, however, a valuable document dating from Anglo-Saxon times called the *Gerefa*, which gives us in a general way some insight into the character of the yearly routine of agricultural work as it then was. The order of things described would not of course be the same everywhere; northern English methods would differ from those prevailing in the south, though there would be much that was common to both. There would be differences even in the same district, due to local manorial customs. The two-field or three-field shift system would each have its

own details of working ; but supposing the three-field system to be adopted, which was apparently the case on the Nunburnholme Manor, let us see what some of the operations on the land would be. There would be the ploughing and preparing of the great open wheat-field towards the end of autumn, and the sowing of wheat and rye, while the other two fields lay in stubble. This would be a slow and tedious business, especially on the Low Field where the land is strong ; for the plough with its three or four yoke of oxen was an unwieldy affair, and therefore the lines of the furrows had to be as long as possible so as to avoid frequent turning. How astonished would an Anglo-Saxon ploughman be could he behold what might now be seen on the top of the Wold on any fair spring morning, namely half a dozen modern ploughs with a couple of horses apiece tearing up the soil and making light work of it, the plough lads singing the while, and uniting their voices with the notes of the skylark!—a strange contrast to the slow progress of the plough in the olden days.

The stubbles too were not left as they are now, cut close to the ground, but after the shearing of the corn they were commonly left from eighteen inches to two feet long, so as to afford a better supply of fodder for the animals after they were turned into the common field on the appointed day, to say nothing of the advantage to the land itself.

Soon after the beginning of February the spring ploughing upon the second field began, in preparation for the spring sowing of oats and barley or other grain, such as peas and beans. Sometimes the beans were scattered directly after the plough as at the present day, and sometimes before the furrow was turned. The ploughman's work began at dawn, when he yoked the oxen to the plough. The fallow, or 'faugh' as it used to be, and is still sometimes called in East Yorkshire, was prepared for the wheat and rye in May, June, and July, and weeds such as the thistle, and 'brassic' or 'ketlock', as the charlock is termed in these parts, were got rid of as much as possible.

The agricultural animals of all sorts in the eleventh century would be of very inferior quality as compared with what they are now. Stock-keeping was but little understood, and there were no roots like turnips on which to feed the animals. Consequently a good deal of stock was killed at Martinmas and salted, though the chief flesh food for all classes except the wealthier people would be bacon; and therefore pigs were kept on a large scale, though the animals themselves were small enough, seven or eight stone being about the average weight, whereas now three times that weight would be by no means unusual. The quality of the bacon would probably be pretty good, for the pigs were allowed to roam about in the woods and other places under the care of a swineherd, at least during the autumn. The animals were thus kept in a healthy state, and such a disease as swine fever would not be so much as heard of in those days. The pigs would present a somewhat lean and lanky appearance, and on an average each one would produce when killed only about 5 lb. of lard.

The sheep and oxen also would be smaller than they are now. An ox then might weigh about 400 lb., whereas now it would average something like 700 lb. In the fourteenth century a wether sheep is said to have weighed 40 lb., and a fleece only $1\frac{1}{2}$ lb. on an average.

To come down to smaller things, hens and eggs were always dealt in to a considerable extent, and bees were made much more of generally than they are now, and their produce, both in honey and wax, was of no little value. Their culture was, apparently, kept up in this neighbourhood for centuries. We have some evidence of this in an interesting will of a vicar of Warter close by, who died at the beginning of the sixteenth century and left a large number of his hives to various parishioners there. The many curious local customs connected with bees, which have come down to us from the Middle Ages, give proof of the prevalence of bee-keeping in East Yorkshire.

Whether the winters in Norman days were more severe

than they are in this century is doubtful, but in any case the people would have fewer and less effective means for protecting themselves against the cold than they have now. The principal article of fuel in our own village would be wood, especially thorns, which grew in great luxuriance on the Bratt. The right of cutting thorns in that part of the parish continued for generations, and was strictly protected. Dried turf might also have been used as fuel; but not, probably, to any great extent.

We must remember that the whole agricultural arrangement of the township consisted partly of the lord's demesne land, but mainly of the open fields under the system of villeinage—the inland and the outland as they might be respectively called. The enclosed demesne lands would be grouped round or near the Manor House, which formed the centre of the old town, and occupied practically the same site that the present manor house does; the arable portion of the demesne would lie scattered in strips in the open fields. Though differing in many ways from an old farmstead, the manorial buildings would have more the appearance of one such than any other homestead in the village, as it then was. The village proper would stand a short way off, and the cottages would be near one another in one street. Each cottage would have its small shed or barn attached, and the animals of the villeins would be stalled close to the dwellings. The cottages themselves would be very simply constructed habitations without any chimneys, at all events until near the end of the fourteenth century; the fire would be made in the middle of the 'house', the smoke escaping through a hole in the roof.

Stretching away from the demesne land of the Manor House, which at Nunburnholme was nearly the centre of the township, would lie the big arable fields. Except for a few temporary hedges these would be wholly unenclosed; they would be divided into furlongs, the particulars of which on the Nunburnholme open fields will shortly be given, at least as they were in later years, though, probably, with

very little change of arrangement from what they had been in the twelfth century. The furlongs were subdivided into long narrow strips of varying width in parts, running parallel to one another in the same furlong or field; in these furlongs there never could be cross-ploughing and harrowing as there is now in all enclosed fields.

In these open fields the dividing lines would generally be roads, streams, or woods; and in the case of the furlongs, unploughed strips of land which might be used as wain tracks, called balks. In the case of the small strips, the divisions would be narrow ridges of turf, also called balks. There would, of course, be the headlands or strips at the end of a ploughland on which the plough was turned, and sometimes a headland would form one of the acre, or half-acre strips, which was left until the remainder of the field or furlong had been ploughed, and sometimes it would be used as a way. Awkward corners that could not be ploughed were called 'gores', or in East Yorkshire 'gares'.

There was no system of drainage in the open fields as we now understand the term, that is to say, by means of underground draining-pipes, though there might have been drains of chalk or stone here and there; nevertheless, superfluous water had to be contended with, if the land was to produce anything but the scantiest crops. That part of the Nunburnholme Field which lay on the Wold would, however, have a natural drainage by means of the underlying chalk, and standing water would seldom if ever be seen there, as is the case at the present day; but for the rest of the arable land, practically the only drainage was in the first place by the formation of the 'lands' themselves. These lands were formed by the plough, and there can be no doubt that originally they were thus made for the purpose of drainage, and the best corn would be produced on the top of the lands. In the more moist or 'sumpy' places the water would also be drawn away by means of grips, ditches, and runnels, even as it is now where the land is not otherwise drained.

Some idea of the arrangement of Nunburnholme open fields as it was 350 years ago, and probably much earlier, may be gathered from the elaborate Manorial survey made in the middle of the sixteenth century. From this volume we learn not only how many open fields there were, but also the defined situation of every furlong, together with the arrangement of every strip and the name of the tenant, whether free or at the will of the lord; also the acreage of each strip, furlong, and field.

We can here only give in detail the strips of a single furlong, with a few more particulars in other furlongs which have some points of interest as examples of all the others, the name and situation of each furlong being described in every case.

The five common fields were Low Field, North Waude, West Field, South Field, East Field.

The extract is given with modern spelling, except in the case of a few of the names, where the old spelling seemed more interesting.

Low Field.

Crofts. One furlong there called the Crofts, lying between the free close of Robert Pinder, east, and a furlong called Bennetts, west, abutting upon the Town Croft, south, and the Town pasture called the Bratt, north.

Robert Blanchard, free, 2 lands lying on the east side containing	1 $\frac{1}{2}$	Rood.
Roger Bearne, free, 2 lands. A Balk	1 $\frac{1}{2}$	R.
John Arthure, of the lord, 5 lands	3	R.
The Heirs of Thomlinson, free, 6 lands. A Balk	3	R.
Robert Smith, of the lord, 9 lands	1 $\frac{1}{2}$	acre
Marmaduke Smith, of the lord, 4 lands. A Balk	2	R.
Richard Wryde, of the lord, 2 lands	1	R.
Roger Kellett, free, 1 land	$\frac{1}{2}$	R.
Agnes Lambe, of the lord, 1 little land	?	
Marmaduke Smith, of the lord, 1 little land	?	
Robert Smith, of the lord, 1 land	$\frac{1}{2}$	R.
William Turner, of the lord, 1 land	$\frac{1}{2}$	R.
Demaynes of the lord, 2 lands	1	R.
Roger Kellett, free, 1 land	$\frac{1}{2}$	R.
Robert Holme, of the lord, 4 lands	2	R.
William Turner, of the lord, 1 land	$\frac{1}{2}$	R.

The Queen's Majesty, 1 land	$\frac{1}{2}$	Rood.
Richard Smith, of the lord, 3 lands	$1\frac{1}{2}$	R.
William Turner, of the lord, 1 land	$\frac{1}{2}$	R.
Demaynes of the lord, 1 land	$\frac{1}{2}$	R.
Marmaduke Smith, of the lord, 1 land	$\frac{1}{2}$	R.
Agnes Lambe, of the lord, 1 land	$\frac{1}{2}$	R.
The heirs of Thomlinson, free, 2 lands	1	R.
Robert Holme, of the lord, 1 land	$\frac{1}{2}$	R.
John Walker, free, 1 land	$\frac{1}{2}$	R.
Robert Smith, of the lord, 1 land	$\frac{1}{2}$	R.
Roger Bearne, free, 1 land, ending on the west side, containing	$\frac{1}{2}$	R.
Sum of the acres in this furlong	7 acres 3	roods.

Bennetts. One furlong there called Bennetts, lying between a furlong called Wite (?) hills, south, and the Hether North Sike, north, abutting upon the Cow pasture called the Bratt, east, and Burnby field, west.

Mem. These lands following are called by the name of Stockbrigge, abutting as above.

[Here follow the names.]

Mem. These lands following are called by the name of Wandelles, abutting as above.

[Here follow the names.]

Mem. These lands following are called by the name of Hell Call Garth, abutting upon the Cow pasture called the Bratt, east, and the sike called Hether North Sike, west.

[Here follow the names.]

Mem. These stinting lands following are called Market Styes, abutting upon the Cow pasture, east, and upon a small piece of Common called the Horn pasture, west.

[Here follow the names.]

Sum of acres in this furlong 17 acres $3\frac{1}{2}$ rood.

Mem. At the west ends of all these lands are certain Lees not known whose they be, but used for the town Horse pasture.

Between the Sikes. One furlong there called Between the Sikes, lying between the Sike next the said Market Styes, south, and a furlong called the Far North Sike, north, abutting upon Burnby field, west, and the way leading towards Pocklington, east.

Sum of the acres in this furlong $14\frac{1}{2}$ acres.

Under Chopping. One furlong, &c., lying between the said furlong called Market Styes, south, and the sike next the furlong called Far North Sikes, north, abutting upon Pocklington way west, and the Chopping, [east].

Sum, &c. $8\frac{1}{2}$ acres.

Far North Sike. One furlong, &c., lying between the furlong called Between the Sikes, south, and Kilnwick Field, north, abutting upon Burnby Field, west, and the said furlong Under Chopping, east.

Sum, &c. 11 acres 3 rood.

Prior's Chopping. Roger Kellett, free, one piece of pasture and arable ground with a little growett¹ of ashes called the Prior's Chopping, lying all together between one Sike called Raff Kelds dividing the parish of Burnholme and Kilnwick, west, and another sike running down from North Waude next the Cow Pasture, east, abutting upon the mear balk next the said Kilnwick Field and a furlong of Burnholme called North Waude, north, and upon a furlong in the Low Field of Burnholme called Under Chopping, south, and containing in all by estimation, after the rate of measure of pole, 35 acres.

Sum of acres in Low Field 95 acres 2 rood.

North Waude Common Field.

North Waude. One furlong called the Nether North Waude between the mear balk dividing Kilnwick and Burnholme, west, and the Cow Pasture, east, abutting upon a furlong called the Upper North Waude, north, and upon the arable ground of Chopping and the said Cow pasture, south.

Sum 13 acres 1 rood.

Upper North Waude. One furlong, &c., lying between Nether North Waude, east, and the hedge Busks called Handikes, parcel of the late monastery of Warter, east, abutting upon the Cow pasture, south, and the mear next Kilnwick, north.

Sum 65 acres 3 rood.

The Furlong above the Wood. One furlong, &c., lying between a close of the heirs of Sotheby called high Westres, north, and the Cow pasture, south, abutting upon the lord's wood, east, and a close called Hardike, west.

Sum 17 acres.

Sum of North Waude Field 92½ acres.

West Field.

West Hills. One furlong, &c., lying between the west end of the Town between the free tenement of Roger Kellett, east, and Burnby Field, west, abutting upon the Queen's highway and the furlong called Bennetts (?), north.

Richard Wryde, of the lord, 7 forbylands beginning at the east side, containing 2 acres.

¹ This word appears to be another form of *growth*.

The Parsonage of Burnholme, 7 lands and 1 headland, containing $3\frac{1}{2}$ acres.

.
Sum 40 acres 1 rood.

The Furlong under the hill. One furlong, &c., lying between Burnby Field, south, and a close of the demaynes called Ratten Row, north, abutting upon the beck, west, and upon Burnby Field and the common horse pasture, east.

Demaynes of the lord, 4 through lands and 1 stinting land . . . 1 acre.

The Parsonage of Burnholme, 1 land, 1 gore, and 1 stinting land at the West end . . . 3 rood.

Demaynes of the lord, 1 parcel and stripe of pasture lying on the east side the length of the said stripe of mead upon the north the free lands or lees of Roger Kellett doth butt upon. Enter here into the whole furlong again called pk flatt [Park flat?].

Robert Pinder, free, 2 forby lees . . . 2 R.

The Queen's Majesty, 1 lee called Temple lee . . . 1 R. ending on the north side next the lord's demaynes close, called Ratten Row close.

Mem. At the east end of the pasture ground of all the said lands in this furlong under the brow of the hill is used for a common horse pasture.

.
Sum 60 acres.

Hill Flat. One furlong, &c., lying between Burnby Field, south, and a furlong called Gates, north, abutting upon the Common horse pasture, west, and Burnby Field, east.

Sum 6 acres.

Esp Gates. One furlong, &c., lying between the said furlong called Hill Flat and Beverley way, north, abutting upon the horse pasture, west, and a furlong called Low wa[u]de (?) side, east.

.
Demaynes of the lord, 6 gares as the brow of the hill leadeth.

Sum 27 acres $\frac{1}{2}$ rood.

Sum of West Field 133 $\frac{1}{2}$ acres.

South Field.

Low Waude. One furlong called Low Waude side lying between the furlong called Esp gates, west, and Londesborough (?) field, east, abutting upon Beverley way, Botterells furlong and Lonisboro Field, north, and Burnby Field, south.

Sum 59 acres 1 $\frac{1}{2}$ rood.

Botterells. One furlong, &c., lying between Espe furlong, west, and the mear parting Londesborough Field and Burnby Field, east,

abutting on Espe furlong, south, and the furlong called the Kirk headland, north.

Sum 18 acres.

Kirk Headland. One furlong, &c., lying between Botterells furlong, west, and Lowningdale furlong, east, abutting upon Scarborough way, north, and Londesborough Field, south.

Sum 28 acres.

Sum of South Field 105 acres $1\frac{1}{2}$ rood.

East Field.

Cote Flat. One furlong, &c., lying between the Ox pasture, north, and Beverley way, south, abutting upon the furlong called Greenhills, east, and the Cross lane next the Manor, west.

Roger Kellett, free, 18 lands, 1 balk, and a quick hedge ending on the south side next Beverley Way 2 acres 1 rood.

Sum 3 acres 3 rood.

Green Hills. One furlong, &c., lying between Beverley way, south, and a furlong called Deepdale, south, (?) abutting upon Cote Flat and the common Ox Pasture called the Sike, west, and Low Waude furlong, east.

Sum 48 acres $\frac{1}{2}$ rood.

Deepdale Bottom. One stinting furlong, &c., lying between the Brewe¹ next Blackwells, east, and the Ox pasture called Deep dale, west, abutting upon Lees and lands of the said furlong called Greenhills, north, and the furlong called Deepdale Noke, south.

Sum 4 acres 1 rood.

Deepdale Noke. One furlong, &c., lying east and west as the said Deepdale Bottom doth, abutting upon the said Deepdale Bottom furlong, north, and Deepdale Noke, south.

Stinting lands (here).

Sum $3\frac{1}{2}$ acres.

Blackwells. One furlong, &c., lying between Greenhills, west, and the furlong called Bitchehills, east, abutting upon Greenhills furlong and Beverley way, south, and Deepdale furlong, north.

Sum 44 acres $1\frac{1}{2}$ rood.

Bitchehills. One furlong, &c., lying between Blackwells, west, and the high street, east, abutting upon Beverley way, south, and Sudlanda furlong, north.

Sum $28\frac{1}{2}$ acres.

Loningdale Head. One furlong, &c., lying between the King's high-

¹ The local pronunciation of *Brow*.

way, west, and Londesborough Field, east, abutting upon Kirk Headland furlong, south, and Loningdale Bottom furlong, north.

Sum 22 acres $2\frac{1}{2}$ rood.

Upper Loningdale. One furlong, &c., lying between the King's high street, west, and Londesborough Field, east, abutting upon the furlong Loningdale Head, south, and Nether Loningdale Bottom, north.

Sum 33 acres $2\frac{1}{2}$ rood.

Nether Loningdale Bottom. One furlong, &c., lying between Londesborough Field, south, and the King's high street, north, abutting upon Upper Loningdale Bottom furlong, west, and Warter Field, east.

Sum 39 acres 1 rood.

Sudland. One furlong, &c., lying between Warter Field, north, and Bitchells, south, abutting on the King's highway, east, and the furlong called Oxlands.

Sum 65 acres $2\frac{1}{2}$ roods.

Newbrigs. One furlong, &c., lying between Sudland furlong, east, and Deepdale Brewe, west, abutting on Bitchells furlong, south, and Stone Heaps furlong, north.

Sum 15 acres 3 rood.

Meddelhills. One furlong, &c., lying between the Ox pasture called the Beck, west, and the furlong called Oxlands, east, abutting on the way called Maddelhill Gate and a footpath, north, and the Ox pasture called the Sike, and the Ox pasture called Deepdale, and Newbrigs furlong and Sudlands furlong, south.

Mem. These lands following are called the Calkes, abutting as above.

Mem. These lands following are called the Stean¹ Hepes.

[The lands are in each case described.]

Sum 70 $\frac{1}{2}$ acres.

Oxlands. One other furlong, &c., lying between Sudlands furlong, south, and Warter Field, north, abutting upon the said furlong called Stean Hepes and the furlong called Mettells, west, and the said Warter Field, east.

Sum 66 acres $\frac{1}{2}$ rood.

Mettells. One furlong, &c., lying between Oxlands furlong and Warter Field, east, and Cawke furlong and a furlong against the beck, west, abutting upon the Common Ox pasture next Warter called the Beck, north, and the said Oxland furlong and Stane Hepes furlong, south.

Sum 13 acres 1 rood.

Beck. One furlong, &c., lying between Mettells, east, and the Ox

¹ *Stean* and *Stane* are local pronunciations of *stone*.

pasture called the Beck, west, abutting upon the Ox pasture called the Beckes, north, and the way called Medeling Gate, south.

Sum 29 acres 2 rood.

Sum of acres in East Field:—488 acres 3 rood.

Sum total of the acres in the said five fields:—995 acres 2½ roods.

.

Burnholme Meadows.

West Beck } One common Meadow there lying between a furlong Meadow. } called Nuthills, north, and a furlong called Underhills furlong, south, abutting on Burnby Ings, west, and the Parsonage Wathe, east.

Mem. That every freeholder and tenant at will of the Towne hath for his flat in this meadow six feet for every Oxcgang throughout the whole meadow, and lyeth at no certainty, but shifteth every year.

Demaynes of the lord, one piece of meadow there lying at the east end within the said meadow, and no parcel of the oxgangs, but appertaining to a flat of the Demaynes, being at the east end and next the parsonage.

Mem. The second ffawle [fall] beginneth again in the midst of the said Ings.

(All the strips are here given, that for the 2 Oxcgangs belonging to the rectory ending on the west side next Burnby Ings.)

Sum—Half an acre.

and 672 parts of tenants at the will of the lord.

and 432 parts of the free tenants.

The open-field system of agriculture had but little to recommend it. The holding of each villein lay scattered, as we have said, over a wide area in small strips of land; it was a system which gave rise to endless disputes owing to encroachments, trespasses, damage through weeds on adjoining strips, and the like; the marvel is that it lasted as long as it did; in fact, in a few isolated cases it has survived in many of its essential features even to our own day.

Besides having to attend to the management of their own land in the open fields, the villeins of Brunnum had certain services to perform for the lord of the manor in connexion with their holdings. Many of these old services were in course of years replaced by a money payment, but these changes came very gradually and they are difficult, if not

impossible to trace in particular townships such as our own, where old manorial records appear to be lost.

In comparing the rate of wages and the prices of commodities in former days with what they are now, we must remember that the purchasing power of money even three hundred years ago was manifold greater than it is now. Bearing on this point we have the interesting farm book written at the beginning of the seventeenth century by one who possessed a farm between Nunburnholme and Driffild, which gives us some valuable statistics connected with farming and housekeeping at that period. As to labourers' wages in 1617 the writer says:—

Wee give usually to a foreman five markes (£3 6s. 8d.) per annum, and perhaps 2s. or halfe a crowne to a godspenny if hee bee such an one as can sowe, mowe, stacke pease, goe well with fower horse, and haythe beene used to marketting and the like. Wee give usually 50s. or fower marke (53s. 4d.) to another, and perhaps 2s. or 2s. 6d. for a godspenny, providinge he bee such an one as can sowe, mowe, goe well with a draught and be a good ploweman. Wee give usually seaven nobles (£2 6s. 8d.) to a third man that is a goode mower and a goode fower horse-man. Wee give usually 36s. or 37s. to a fowerth man if the reporte goe on him for a good ploweman and that wee perceive him to bee of a good competent strength for carrying of poakes, forkinge of a waine, or the like. Wee give usually to a spaught for holdinge of the oxe plough fower nobles (£1 6s. 8d.) or perhaps 30s. per annum if hee bee such an one as have been trained and been brought up att the plough, and bee a wigger. We have usually two mayd-servants, and wee weare wont that we could hyre them for 18s. per annum, and 12d. or 1s. 6d. for a godspenny, but now of late we cannot hyre a good lusty mayd-servant under 24s. wage, and sometimes 28s. and 18d. or 2s. for a godspenny.

Comparing these figures with the rate of wages at the present day in our own immediate neighbourhood, we find that boys on first going out to service will earn from £5 to £5 10s. a year; those able to plough and drive, £11 to £13; waggoners, £15 to £18; foremen, £20 to £26; and good able managing men capable of doing any kind of farm work would make as much as £35 a year; hinds of the ordinary sort, 15s. to 18s. a week, with cottage and usual

privileges; better class hinds, 22*s.* to 25*s.* a week, with cottage, garden, and so forth.

According to the same authority the prices of nearly all commodities were greater than they are now. For instance, 'sugar-pieces' cost 1*s.* per lb., refined sugar 1*s.* 2*d.* a lb., so that a boy working a week would do well if he earned a pound of sugar; London treacle cost 1*s.* for two drachms; pepper 3*s.* a lb.; tobacco 6*d.* an ounce. Barley at that time was worth 20*s.* a quarter, and was commonly used for making bread.

After the enclosure of the open fields in 1755 considerable changes would of necessity take place. Many new fences would then have to be made. Nevertheless certain parts of the roads were left open, and so continued till within quite recent years; the way to Londesborough, for instance, was unfenced until two or three generations ago, and within the last quarter of a century or thereabouts there were five gates across the road between Nunburnholme and Burnby.

Within the memory of those now living the roads of the township were exceeding bad and could have improved but little from what they were at the end of the eighteenth century. Those across the Wolds received scant attention, and elsewhere they were very soft and rutty; earth was thrown from the sides to the centre, and chalk mixed with it.

Fences on the Wolds were of two kinds, firstly turf taken from the adjoining land, made about four feet high, tapering upwards with dead thorns on the top. Some of these were in existence on the Nunburnholme Wold in the fields called Bitchells till within about fifty years ago. In all other cases permanent hedges were made of quick-wood, as we now have them.

At the period referred to, the farm-houses and other buildings were commonly thatched. Some of the cottages had mud walls and floors, but in most cases the walls were of chalk which was raised in the spring, and left two or three months to dry. Many of the cottages were unhealthy, the floors being frequently below the surface of the ground,

and the windows for the most part were made so that they could not be opened.

At this time horse threshing machines were coming into use, and although they saved much expense, the straw for the cattle was not so fresh under those conditions as it was when the corn was threshed every day with the flail. Winnowing machines were by that date almost universally used.

The wages of day labourers when supplied with food, would be about the year 1790, from Martinmas to Candlemas, 4s. or 5s. a week; from Candlemas to Midsummer, 5s. or 6s.; from Midsummer to Michaelmas, 8s. or 9s.; from Michaelmas to Martinmas, 5s. or 6s. Or, finding their own food, from Michaelmas to Martinmas, and Martinmas to Candlemas, 9s. to 10s.; Candlemas to Midsummer, 10s. to 11s.; Midsummer to Michaelmas, 14s. to 16s. Women received 6d. to 8d. a day for 'lukiing' [weeding] corn or fallows; 8d. to 1s. for haymaking; 1s. to 1s. 6d. for harvesting, without food. The hours of labour were in winter from light to dark; in hay-time and harvest, 5 a.m. to 7 or 8 p.m., and sometimes earlier and later.

The prices of corn and meat were then approximately as follows:—Wheat, 46s. a quarter; Barley, 33s.; Oats, 22s.; Beans, 38s. Beef, 3 $\frac{3}{4}$ d. a lb.; Mutton and pork, 4d.; veal, 4 $\frac{1}{2}$ d. Butter was sold at 1s. per lb. of 18 oz.

At the close of the eighteenth century a considerable number of oxen continued to be used on the farms, mostly in yokes, and for carrying purposes; they were by that time thought to be too slow for the plough, and in warm weather they could not stand the continuous work of ploughing. They were best suited for wet land because their feet expanded and contracted at each step. The horses at that time were poor compared with what they are now, and the waggons were generally heavy and cumbersome, so that it took about twice as many horses to draw the same weight of corn as it does in these days.

It is by no means always understood by those of the

present generation what the ordinary daily work of the farm servants was fifty years ago. I do not mean to say that the lot of the farm servants, even of the present day, is in all cases an easy one, but compared with that of their fathers or grandfathers it is very much less exacting.

Let us take a case, and it shall be no imaginary one, but drawn from real life.

Here then is the daughter of a labouring man, one of a large family. She is destined for farm service. From her earliest years she has had to work at home, to help her mother in multifarious ways, sometimes looking after the young children, cleaning the house, running errands, in harvest time making bands, or helping to glean; in short, doing so many odd jobs of various kinds that the schooling which in those days had to be paid for, and was sometimes costly, was out of the question; but even if it could have been had gratis, the probability is that home work and duties would have interfered with it considerably, or even taken away all chance of it. In this unschooled or semi-schooled state she reaches the age of ten or twelve years. She cannot be kept longer at home; flour is dear and wages are low; go to service she must. She enters a farm-house. For a year or two she has not to do the hardest kind of work; perhaps her main duty at first is to nurse the children; she has been engaged with that object. She is up betimes, generally about 5 a.m., long before the children are out of bed; she has to fetch up the cows to be milked, and has to make herself generally useful in the house and out of it from morning to night. In such a situation she would probably receive no actual wages—*neea brass* as they would express it; she would only have her *meat*, that is her food, and whatever else the mistress would have a mind to give her, which might perhaps consist of old frocks and clothes of various kinds. She would receive no wages till she went to her next place, when she might earn £2 or £3 a year, and then real hard farm work began in earnest. I have heard of a *gél* (girl) at that time of life, or a little older,

who had to help in the milking of nearly twenty cows daily. The cows would assemble on the back 'causer' in a ring; they would not be tied, for without the least trouble they went to their 'spots' which they knew as well as could be. It was reckoned rather a feat to milk these cows in an hour, which, it seems, was always done, but Jane was a 'rare strapping lass', although she was only the 'under gél'; meanwhile the 'head gél' would be getting the lads' breakfast ready. Then came the dairy work, siling the milk, creaming, churning, and what-not. In those days too it was customary for the servant girls to wash for the lads and men; for this they received no extra pay, but was all part of their agreement; and this, added to the regular washing for the household, was no light matter. On washing-days, which were nearly invariably Mondays, the servant lasses were sometimes up at one o'clock in the morning, and they were 'kept agait' in one way or another nearly all the rest of the day from that time forwards.

To say nothing of harvest time, it not unfrequently happened that at odd times they would have to do work in the fields of various kinds; sometimes for instance they would have to go and 'pull' a load of turnips; they would 'top 'em and tail 'em', throwing the turnips on to one heap, which by and by were carted home for the beasts, while the tops were thrown on to another heap and used as fodder for the small cattle—the calves and pigs. At that time of day there was, as it was once expressed to me by one who had gone through the mill, 'a deal o' slaps an' muck, an' nut sike fahin deed i' t'hooses as noo': carpets and fine furniture were then almost unknown in farm-houses.

In the severe winter time the work must indeed have been trying to any but the strongest constitutions. Sometimes, as I have been told, the *ice-shoggles* would form themselves on the lower edges of the girls' petticoats while they washed the potatoes; and when the snow lay thick upon the ground they would have to cross it knee deep

to get some 'fire eldin' to 'ram' under the copper in order to get the potatoes boiled. This kind of work would now be done by men.

In the farm-houses in East Yorkshire the servants' food was generally good and abundant: indeed, had it not been so, the work required of the young girls could hardly have been accomplished. For breakfast there would be an abundance of boiled milk, apple pie, bacon, and sometimes beef; and for dinner, puddings, pies, and good apple or suet dumplings would be provided, and on Sundays roast meat.

A complete revolution has taken place in the matter of dress since the day when the mistress in the farm-house would appear in a blue bed-gown with a little white 'poppin' and a cap with a small 'screed' and a 'plate' of muslin at the top; while the servant would wear a frock with short sleeves, with two little frills round the arms, a common 'wunsey apron' being worn for work; she would have a smarter print dress and longer sleeves for Sunday wear, but it would be made perfectly plain, with no sort of finery: the style even of wearing the hair was in accord with the rest of the attire, it being generally 'boxed up' with a comb; in short everything in the way of attire was arranged with a view to use, and not for adornment.

In those days people seldom travelled beyond the nearest market town; railways were in their infancy, and were looked upon with horror. Even gigs were but little used by the farmers; they and their wives would be content to jolt to market in an ordinary agricultural cart, vulgarly called a muck-cart, without, of course, any attempt at springs, a deal board being placed across the body of the cart to do duty for a seat. It was a slow and uncomfortable mode of conveyance. In earlier days the farmer's wife would ride to market on a pillion when she did not go on foot.

CHAPTER XI

FAMILIES

ALTHOUGH the Manor of Nunburnholme has been held by families of distinction for so many generations, it does not appear that our village ever became a place of residence for any member of those families ; neither does it seem that any house of greater importance than the Manor House itself was ever built on the manorial estate. There is, therefore, nothing to be said of any influential family such as we find in immediate connexion with the life of so many of our English villages.

Of the owners of the manor some account has been already given ; but besides these there are certain other families who have in former years been more or less closely connected with our parish as landed proprietors and in other ways ; to some of these it will not be out of place here to make brief reference.

De Merlay. Not only by reason of its close family alliance with the Greystocks, but also through the traditional association of its name with the foundation of the Nunburnholme Benedictine Priory, this ancient family demands some mention in this place. More than one member of this noble house have made themselves conspicuous and honourable in the rôle of ecclesiastical founders and benefactors.

Ranulph de Merlay was the founder early in the twelfth century of the Cistercian Abbey of Newminster in Northumberland, which was an offshoot of Fountains Abbey, as Fountains had been, of St. Mary's Abbey, York. Originally eight monks came from Fountains and were lodged by Ranulph de Merlay in his castle of Morpeth, and about Epiphany in 1138 the first abbot, Robert, received benediction from Geoffrey Bishop of Durham. Ranulph de

Merlay built the Abbey of Newminster as well as provided the ground ; he also endowed it with certain lands. In later years various members of this family, including Roger de Merlay, a descendant of the supposed founder of Nunburnholme Priory, were great benefactors to the Abbey of Newminster.

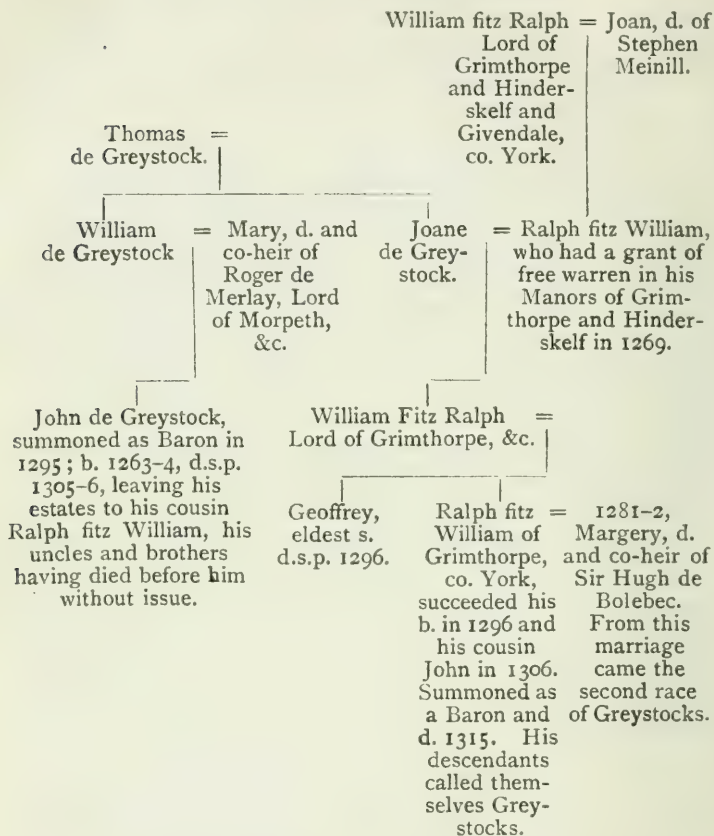
On April 10, 1239, the King took homage of Roger, son and heir of Roger de Merlay, who undertook to give security for the payment of one hundred pounds for his relief.¹ He died in 50 Henry III, and was buried in the cloister of Newminster near his father. He had three daughters, who became his co-heirs. Mary, the eldest, aged twenty-four at her father's death, married William de Greystock. The second, Isabella, then aged ten, and unmarried, became the wife of Robert de Eure, and in 1274-5 of Robert de Somerville.² The youngest, Alice, aged eight at her father's death was then already married to the son and heir of Marmaduke de Thweng. She was dead before February 25, 1268, when the King took the homage of William de Greystock, who had married Mary, sister and one of the heirs of Alice de Merlay, late deceased, for the moiety of her lands. Isabella de Merlay, the other sister, was still unmarried.³ All Isabella de Somerville's children, six in number, five sons and a daughter, died without issue, so that all the de Merlay property became merged in the Greystocks. This connexion of the two families, and the later connexion of the Greystocks with the lords of Grimthorpe will be made clear from the following pedigree:—

¹ *Excerpta e Rotulis finium*, vol. i, p. 322.

² *Patent Rolls*, 3 Edw. I, m. 25 (2).

³ *Excerpta e Rotulis finium*, vol. ii, p. 467.

Pedigree showing the connexion of the families of Greystock, De Merlay, and the Lords of Grimthorpe.



Salvayn. The old North-country family of Salvayn or Salvin were for many generations connected with the parish of Nunburnholme. The earliest mention we have of this family in connexion with this parish is found in the *Testa de Neville* in the time of Henry III and Edward I (1216-1307), where it appears that Gerard Salvayn held in Brunnum and Millington one fee of the honour of Thomas, son of William de Greystock.

A little later, namely in 1254, it appears from the inquisi-

tion *post mortem* of Robert de Greystock that Sir Gerard Salvayn held at that date three carucates of land in Thorpe-le-Street of the fee of St. Mary, York, and paid yearly 12*d.* at Christmas. For many generations the head of the family invariably bore the Christian name of Gerard.

The Salvayns held property in many parts of the East Riding, one of their principal estates being at Harswell, only a few miles from Nunburnholme. They kept possession of Harswell for more than three hundred years, till about 1500, when it, with other places, passed through an heiress to the Husseys, and from them to the Constables of Flamborough. A younger branch of the family was settled at Newhay in the parish of Hemingbrough. This estate, called Newhay Grange, had previously belonged to the Babthorpes. Canon Raine in his *History of Hemingbrough* alludes at some length to this family, and to that volume I must refer the reader.

The Salvins of Croxdale in co. Durham are said to have come from Harswell in 1402, and it is in that county where the family is now located. The Croxdale family of Salvin was descended from Gerard Salvin, a younger brother of Sir Roger Salvin of Harswell, who was living in the reign of Henry V. The said Gerard Salvin married Agnes Whalton, Lady of Croxdale, and from this marriage the Croxdale branch is descended.

The Salvayns were landowners at Burnby in the thirteenth century. By an inquisition *post mortem* of John Salvayn, who died in 1442, the following were in his possession at the time of his decease in the county of York—Manors of Harswell, Holme on Spalding Moor, Thorpe-le-Street, North Duffield, together with lands at Ottringham held of the College of St. John of Beverley.

Several members of the family held offices of distinction in Church and State. Thus, Gerard Salvayn of North Duffield, Harswell, and other places was Ambassador to the Court of France in 32 Edward I and 5 Edward II. His grandson Sir Gerard Salvayn was High Sheriff of Yorkshire in 24 Edward III, while Richard Salvayn was appointed Master

of University College, Oxford, in 1547, and Anthony Salvayn held the same office in 1557.

The last of this family who owned Harswell was Anne, daughter of Sir John Salvayn, who married into the Hussey family, as above alluded to. Her husband was Sir William Hussey, second son of Sir William Hussey, Chief Justice of the King's Bench (1481-95). Sir William and Anne had a son, George, who married Anne, daughter of Sir Robert Constable of Flamborough in 1515. Their son John succeeded to Harswell, and had issue a daughter, Anne, sole heir; she sold Harswell in 1606 to Sir William Slingsby of Scriven, in whose family it has ever since remained, the present owner being the Rev. Charles S. Slingsby.

The Salvayn arms—argent on a chief sable, two mullets of six points or—are still to be seen depicted in one of the windows on the south side of the chancel of Nunburnholme Church, to which probably the family had been benefactors.

The arms of the Salvayn family were also at one time in a window in Kilham and Ellerton Priory Churches and in the parsonage of Bolton Percy.

D'Arcy. Another family who held lands in Brunnum in the Middle Ages was that of D'Arcy, one of whom, as appears from the leaf of a register book of St. Mary's Abbey, York, namely Thomas, son of Robert D'Arcy, confirmed the gift of his father of one carucate of land in Brunnum to that Abbey. Also to the same house Normannus D'Arcy in Brunnum gave three carucates of land, but at what date it is not stated.¹ The name of Norman was borne by several members of the D'Arcy family, the last of them apparently being the second son of Baron D'Arcy, who, together with his son, was implicated in Lancaster's rebellion. Both were pardoned and had restitution of their lands. Norman D'Arcy died in 1340.

The above-named Thomas, son of Robert D'Arcy, was probably the same Robert D'Arcy who was one of the

¹ *Mon. Angl.*, vol. i, p. 387.

body-guard of Henry VI and Edward IV and died in 1485.

To Sir Anthony D'Arcy, Knt., was granted, 32 Hen. VIII, the site of the Priory of Nunburnholme. Again, in 1543 Sir Arthur D'Arcy and Mary his wife had licence to alienate lands in Nunburnholme to Roger Sotheby.¹

The site of the Priory here seems to have passed through many hands, about this time, for we find that the site together with a messuage there, apparently in or about the year 1543 and then in the tenure of one William Atkinson, was granted in fee for £221 to one David Clayton, alias Clutton, described as of Westminster, Middlesex.²

There does not appear to have been any member of the D'Arcy family who bore the name of Anthony; it must be, therefore, that the so-called Sir Anthony was identical with Sir Arthur D'Arcy, the second son of the Lord D'Arcy whose name is memorable in the annals of England. He it was who rather than sanction the dissolution of the religious houses, joined in the Pilgrimage of Grace, was convicted of high treason for delivering up Pontefract Castle to the rebels, and was beheaded on Tower Hill, June 20, 1538, when the barony of D'Arcy fell under the attainder, but was restored in 1548.

Sir Arthur's mother was a daughter of Sir Richard Tempest, Lord D'Arcy's first wife; he married secondly Elizabeth, sister of Lord Sandys, by whom he had an only daughter, Elizabeth, who was married to Sir Marmaduke Constable of Holme on Spalding Moor.

The arms of the D'Arcy family are:—Azure, semee of cross crosslets, and three cinquefoils, ar.

Hungate. William Hungate, to whom a lease of the houses and site of the Priory of Nunburnholme, with the demesne lands belonging to it, was granted by the Court of Augmentations in 30 Henry VIII, was evidently a

¹ West, 12 May, *Pat.*, 35 Hen. VIII, p. 2, m. 17.

² *Pat.*, p. 4, m. 6.

member of the well-known Yorkshire family of that name who had for many years been settled at Saxton, Burnby, Sand Hutton, North Dalton, and other places. The name William was for generations given to the eldest son of this family. The William Hungate here referred to was probably the eldest son of William Hungate, of Burnby and Saxton, by his wife Alice, daughter of Sir William Gower of Stittenham. It was the same William Hungate who is described as of Noneburne, in the county of York, in a bill of complaint against certain persons who after the Pilgrimage of Grace reinstated the Prioress of Nunburnholme in her office, and had seized certain goods and chattels formerly belonging to the Prioress and Convent, which goods and chattels had, after the suppression of the Nunnery, been purchased by William Hungate.

The name of the same William Hungate appears in the muster rolls taken in the wapentake of Harthill in 1539 as one of those persons distinguished from their neighbours by the possession of servants or goods. These musters describe each man, either as able with horse and harness, or able in person as archers and bill-men. A few who are not 'able' are also named, and some few items of harness splints, steel bonnets, and the like are given. The totals are added for each township; those in this immediate neighbourhood are:—Nunburnholme (Mr. William Hungate), 21; Warter (Mr. James Ellerker), 38; . . .?, 10; Lonndisburgh, 16; Thorpe with Harswell, 17; Burnby, 8; Hayton (Mr. Rudstone), 25; Grimthorpe (Mr. Thomas Hawtcliff), 2.

Glover, in his Visitation of Yorkshire of 1584-5 and of 1612, gives an account of this family; the name of William Hungate, gentleman, also appears in the Nunburnholme Manor Court Roll of 1612 as owing suit of Court here for lands in North Dalton, but the name does not occur in the suit roll of 1625, before which year he had no doubt died. This member of the family was apparently the son of William Hungate by his wife Audrey, a daughter of

John Saltmarshe of Saltmarshe and was born in or about 1546. Glover also gives the following note on this old family:—‘Seke ye Hungattes of Burneby in ye Est Ridinge in ye Com. of Ebor before ye tyme of Richard II.’ This, like so many of our East Riding families, has either died out altogether, or been cut off from the ties of their ancient patrimony in this part of the country.

The arms of Hungate are:—Gules, a chevron engrailed between three hounds sejant argent. These arms are still to be seen carved in stone in the north-east corner of Burnby Church.

Pennington. The Warter estate was originally confined to that parish, but within the last hundred years it has been considerably augmented, and in this way about a quarter of the entire township of Nunburnholme has been by degrees added to that estate, which was for many years owned by the family of Pennington. The property came into the possession of the Penningtons through the marriage of William Pennington, created a baronet in 1676, with Isabel, eldest daughter of John Stapleton, Esq., by whom he had a son, Joseph, afterwards Sir Joseph Pennington, M.P. for Cumberland. His descendant Sir John Pennington, Bart., was created a peer of Ireland in 1783 as Baron Muncaster. Sir Josslyn Pennington, the fifth Baron, succeeded his brother in the title June 13, 1862, the estates passing to an only child, a daughter, who died on July 8, 1871. At her death Lord Muncaster succeeded to the estates. In 1878 he sold the Warter estate, including the Nunburnholme portion of it, to Mr. Charles Henry Wilson, M.P. for Hull, the senior member of the well-known firm of shipowners, Messrs. Thomas Wilson, Sons, and Company.

Mr. Wilson, who was raised to the peerage as Baron Nunburnholme in 1906, married in 1871 Florence, daughter of Colonel W. H. C. Wellesley, by whom he had issue three sons and four daughters. He died October 27, 1907, and

was succeeded by his eldest son, the Hon. Charles Henry Wellesley Wilson, late M.P. for West Hull. He married Marjorie Cecilia eldest daughter of Earl Carrington, and has issue a son and a daughter.

The arms of Pennington:—Or, five fusils, in fesse, az.

Allanson. In the Visitation of London (1633-5), made by Sir Henry St. George, Knt., the family of Allanson is mentioned, and letters patent were exemplified by Sir John Borough, Knt., Garter King of Arms, to John Allanson of Norwood in co. Middlesex, gentleman, whose grandfather was described as Robert Allanson of Nunburnholme in the county of York. The London Visitation pedigree was signed by John Allanson, the grandson of the above-named Robert Allanson, who, if then living, must have been of a great age, inasmuch as he had then eight great-grandchildren. What Robert Allanson's possessions at Nunburnholme consisted of does not appear; his name does not figure in any of our existing Manor Court rolls of that period. He probably only had a grant of arms made in 1634, for his name does not occur in the visitation of Yorkshire of 1612.

Prickett. The earliest mention of this family in the Nunburnholme Manor Court records is in the suit roll of the Court held Easter, 1665, when among the freeholders the names of Robert and George Prickett, gentlemen, appear. Also under the same date Mr. Joseph Prickett of Bielby is entered as a suitor at this Court.

From that time onwards the name constantly occurs in the rolls. Thus, for instance, in 1711 Marmaduke Prickett, Esq., owes suit of Court for lands in Nunburnholme; he also was a tenant of Merton College, Oxford, who owed suit at the same court for lands in Bielby.

The above-named Robert and George Prickett appear to have been sons of Marmaduke Prickett, who had a lease of the soil of the Manor here together with the site of the late Nunnery and its appurtenances. The will of the said Marmaduke Prickett is dated September 23, 1652; he is

therein described as 'of Allerthorpe, yeoman'. After stating that he had given certain lands to his son Robert, nevertheless, the document recites—

If he marry not with one of the daughters of Sir Marmaduke Langdale I do hereby give unto him and to his heirs for ever to enter to it after the death of his mother the soil of the Manor and Manor House at Nunburnholme and all the Nunnery with the little garths, water corn-mill thereto adjoining, &c. . . . But if my son take to wife one of the daughters of Sir Marmaduke Langdale, then . . . he shall lose the benefit of this my will and of all hereby given unto him.

In that case all went to his son George and the residue of his lands in Nunburnholme, also his house in 'Gothe-ramgate' in York after the death of his mother. All his lands in Nunburnholme he left to his wife Barbara for life, who was made sole executrix. The will was proved by her May 25, 1655.

Notwithstanding the conditions under this will, Robert Prickett married one of the daughters of Sir Marmaduke Langdale. She died in 1678 and was buried in Pocklington Church, where there is an epitaph to her memory as follows:—

Here lyeth the Body of Mrs. Mary Prickett, wife of Robert Prickett of Wresell Castle, Esq., daughter of the Right Honourable Marmaduke Lord Langdale, Baron of Holme, who departed this life the 4th day of September, Anno Dom. 1678. Aged 48.

Aske. John Aske of Aughton, esquire, by his will¹ made Nov. 20, 1543, left to his daughter Juliana 'towards her marriage towe hundreth marks and she or her assignes to receyve the same out of my landes and tenementes in Dighton, Naborneholme (Nunburnholme) and Godmadham'. John Aske was the eldest son of Sir Robert Aske and father of Robert Aske. He married Ellinor, daughter and co-heiress of Sir Ralph Ryther, Knt. Robert Aske, the father's will, was made March 16, 1529. What the Aske property in Nunburnholme was I have not been able to trace. John Aske's younger brother was the Robert Aske

¹ *Test. Ebor.*, vi, Surtees Society, vol. 106, p. 178.

of Pilgrimage of Grace fame; and we may be sure that both father and son would be well acquainted with Richard Hawcliffe, the rector here at that date.

Sotheby. This old East Riding family was for many years settled at Pocklington, but their property extended to neighbouring parishes, and the name occurs frequently in the Nunburnholme manorial records as having landed property here or in the neighbourhood, the earliest mention being that of Roger Sotheby in 1612. He was evidently the son of Robert Sotheby by his wife Grace, daughter of John Vavasour; he married Elizabeth, daughter of Robert Hungate, a younger son of William Hungate of Saxton, whose eldest son Robert, born 1583, married Jane, daughter of Sir Philip Constable, Knt. Roger Sotheby's name appears in our Manor Court Rolls in 1625 and 1628; but in 1634 his son Robert had succeeded him, his name occurring also in 1636-42.

We have an interesting will of a former member of this family, Roger Sotheby of Burnholme, a son of John Sotheby of Pocklington, by Jane, daughter and co-heiress of Sir William Hawcliffe. After directing that he should be buried in Pocklington Church and bequeathing £13 6s. 8d. to be distributed to the poor of Pocklington and other towns thereabouts as his executors and his uncle Hawcliffe should think best, he goes on to say:—

Item I will that myne executors shall fynde one blake clothe with white crosses over my bodie and one serdge of wax by the space of sixteen years. Item . . . I will that an able preste shall singe for my soull my father and mother soules for the space of ten years holl in the Church of Pocklington. . . . Also I bequeath to every one of my brethren . . . fyve markes (each). . . To my suster Appleyard xls. To my suster Stockdall xls. . . . To my father Sir William Constable Knyght one piece of gold of the valore of xxs. To my ladie one riall and silver spoone. To William Gowcell and Robert my boy either of them 3s. 4d. To the Sacrament in Noneburnholme Church 8s. To myne uncle Parson of the same Church for my tenthes unpaide if any be 13s. To Mawde Beswicke and to Rosamonde my maydens either of them 3s. 4d. To every servaunte in Sir William Constable's

house 12*d.* To myne uncle Hawtcliffe one chamlet gowne. To my brother William Constable one olde riall. To Boynton my servaunte 6*s.* 8*d.* and to every servaunte of my brother Robertes 12*d.* To my servaunte William Ley twelve yewes and twelve lambes. To Margaret Sothebie my daughter my best golde ryng and one bunch of golde upon my cape and the custodie of here and here goodes I commit into the custodie of myne uncle Hawtcliffe and her mother. Also I will that the house which Denyson wif and Andyke wif have for their lives by the gift of my father shall remayne to towe poor folkes for the terme of twenty yeres at the assignment of my executors after the deth of the saide towe wives. To Eliza Sotheby my wif one pece of golde weinge xii aungelles. . . . And of this my last will I make Thomas Sotheby my brother Elinor Sothebie my wife aforesaid my executors and I ordain Sir William Constable Knight and Thomas Hawtcliffe of Grimthorpe the supervisors. In witness whereof I have subscribed my name the eight day of April in the yere of Our Lord God a thousand fyve hundreth and fourtie and foure. Thes being witnesses—Thomas Hawteclif, William Constable, Christopher Mayne, and Thomas Sothebie.

The will was proved at York, September 20, 1546. The Arms of Sotheby are:—Argent, on a fess vert between three cross crosslets sable as many talbots passant of the field.

Dolman. In the Manor Court records of 1625 and in 1628 Marmaduke Dolman owed suit of Court at Nunburnholme for lands which he held in right of his wife. He was probably the third son of Thomas Dolman of Hungate, in or near Pocklington, who was a great-nephew of John Dolman, the founder of Pocklington School in 1514. This family was also connected by marriage with the Hawcliffes of Grimthorpe.

It is possible that the above-named Marmaduke Dolman may have been the same who married Ursula, daughter of John Rudston of Hayton; he belonged to another branch of the same family.

The arms of Dolman are:—Azure, a fesse dancettée between 3 garbs or, banded, gu.

Nunburnholme was apparently for many years the place of abode of the principal Bailiff of the Lords of the Manor.

Quite the most interesting of these whose names have come down to us is John Tonge, who was living here at the beginning of the sixteenth century.

In his will,¹ which we give here, he is described as John Tonge, 'Bailie of Burneholme.'

In the name of God, Amen. The x day of July in the yere of Our Lord God MDXXI I John Tonge bailie of Burneholme of good and hooll mynd, maketh and ordeneth this my present testament and last will in this manner. First I wit, gif, and commende my saul unto Almighty God and to our Blessed Lady Sainte Marye and to all the sayntes in hevyn, and my body to be beried in the where of Nunburnholme before Our Lady. Also I wit and gif my best hors on my best (blank) in the name of my mortuary. Also I gif and wit to the Chirch of Burneholme to the honor of divine service on(e) vestment price xxvis. viii*d.* Also I gif for tithes forgottyn 3*s.* 4*d.* Also I give for the upholding of where for my buriall 6*s.* 8*d.* Also I gif to a honest preist to syng at Hynderskelfe on(e) yere for the saules of my Lord Graistoke and my Lady and for my saull and my wiffes iii*i.* xiii*s.* iiiii*d.* Also I gif for a trentall of messes to be said at the church of Burneholme x*s.* Also I gif to my Lord Priore of Wartre vis. viii*d.* Also I gif to be disposid equally among the brether of the said place x*s.* Also I gif to my Lady Prioress of Burnholme xx*s.* and vi yowys. Also I gif to be divided among the sisters of the same place, that is to say Dame Agnes Robynson, Dame Margaret Craike, Dame Cecilie Thomlynson, Dame Margarete Somerby, and Dame Elene Harper vis. viii*d.* and x yowyes. Also I gif to the cathedral chirch of York xii*d.* Also I gif to the iii college chirches that is to say to Ripon, Beverlac and Southwell iii*s.* Also I gif to Sir Thomas Londesdaile 3*s.* 4*d.* Also I gif to my broder Hugh Tong 3*l.* 6*s.* 8*d.* Also I gif to my broder Brian Tong 3*l.* 6*s.* 8*d.* Also I gif to my sister Margaret Hall 3*l.* 6*s.* 8*d.* Also I gif to William Tong 40*s.* Also I gif to the Chirch of Burnby 2*s.* Also I gif to the chirch of Londesbrough 2*s.* and to the chirch of Kilwyke 2*s.* Also I gif to the placys of Mountgrace 6*s.* 8*d.* Also I gif to Alicia Huby 6*s.* 8*d.* Also I gif to Margaret Jacson 3*s.* 4*d.* Also I gif to Richard Robynson 6*s.* 8*d.* Also I gif to John Drew 6*s.* 8*d.* Also I gif to Sir John Holme 3*s.* 4*d.* Also I gif to every on(e) of my servantes xii*d.* Also I gif to Robert Mylner 2*s.* Also I gif to Edward Stangter 3*s.* 4*d.* wt. on(e) hoole harnes wt. a sallet and a bill.

The residue of my goodes not above gyffyn I gif unto Sir Richard Willoughby, John Kilburne, and thei to dispose as shall be thowt most

¹ Surtees Society, vol. 79, p. 134.

necessary for the well of my saull and thaires both. Also I gif to Sir John Oliver, Vicar of Hayton, 13s. 4*d.* In witness of makyng this present testament Sir Thomas Londesdaile, Sir John Holme, Edward Stangter and William Baxter. Item I bequeath to Sir Robert Moor 13s. 4*d.* Also to Sir William Jeffrason 13s. 4*d.* Item to my brother John Moor xs. Item to Richard Hall xls.

The will was proved at York on August 6, 1521.

Both in language and form, no less than in purport, Tonge's will is a good specimen of similar documents of that period; and to us here it presents one or two points of special interest. The testator, who was for his position a man of considerable substance for those times, lived in Nunburnholme, probably at the Manor House, and performed his duties as bailiff connected with this and other manorial estates belonging to Thomas, Lord Dacre in this part of the county. He was evidently a devoted churchman. The vestment which he provided for the church here, costing 26*s.* 8*d.*—a large sum in those days—must have been of some richness, and doubtless would be worn by parson Hawcliffe and his next successor for many years. From the fact of his bequeathing sums of money to the Prior and canons of Warter as well as to the Prioress and nuns of Burnholme, it is likely that John Tonge had been employed by both houses to manage their estates, or portions of them. Although the name of the Prioress of Nunburnholme is not given, those of the nuns, only five in number at that time, are here recorded. His connexions with Hinderskelf are obvious, that being the principal residence of his patrons, the Greystocks.

Another bailiff whose name frequently appears in our registers, several of his family having been born here, is John Rigden. His name also occurs in the Household Book of Lord William Howard at Naworth Castle, in which, under the years 1633-4, the following entry of receipts was made:—

Yorkshire, Burneholme. December 2, Rec. of Mr. John Riggden, as parcell of the issues of his office due at Martinmas 1633, xxj*l.* viijs.

Rec. of Mr. John Rigden, Bailiff ther, upon the determination of his accompt ended at Pentecost 1634, xlviij. iij. s. vd.

Summa, lxviij. xjs. vd.

I cannot find that Mr. Rigden was buried here; if he was, it would be during the time of the Commonwealth. His son Thomas, who was baptized here April 6, 1630, was married and was living here in 1665. Possibly he may have succeeded his father as bailiff. Several members of this family were buried in the churchyard here.

The will of Sir Edmund Cook, Vicar of East Acklam, which is dated August 16, 1530, is one of great interest; it would not, however, be here alluded to but that it contains a short paragraph relating to one Johanne Agawbron who had been living at Nunburnholme. The words run thus:—'Item lego to Johanne Agawbron, woning [dwelling] some tyme at Nonnebrynholme, vs., and if the aforesaid woman be deid I will that the aforesaid vs. be disposid for hir soull os *Messez* said for hir and other some part to be disposid emonges poure people 'os the best may be for well of soull.' The name Agawbron is very peculiar; she may have been a former servant of the Vicar, but I can find no further trace of any other of that name here.

Of the humbler classes living at Nunburnholme from the middle of the sixteenth to the middle of the following century the names of families most frequently recurring in our registers and elsewhere are Kellett, Holme or Holmes, Smyth, Milner, Arthur, Lambe, Bearne, Wryde, Cole, Cowlam or Coolam, Turner, Daltry, Butterfield, Blanchard, and Winter.

Several of these—including Smyth, Wryde, and Cole—were here for many generations. None of these family names are now represented in the parish; the last of them lingered on till about the beginning of the last century.

There are but four families now represented here of those who were settled at Nunburnholme in the eighteenth century; these are Adamson, Wilkinson, Brigham, and Harrison; the first-named has been here about two hundred

years, and I have been able to trace the descent in a direct line from father to son for that period. The present representative of the family is Mr. John Adamson. The Wilkinsons have lived at the Manor House for several generations as tenants of the Manor farm. The present occupant is Mr. William Wilkinson.

The changes that have taken place in our village families have been much more frequent recently than they were even two or three generations ago, and as compared with the state of things three hundred years ago, what is practically a revolution has taken place in village life. The causes of these changed conditions are not far to seek, chief among them are the invention of machinery of all kinds, facilities of locomotion, the higher wages of the towns and other attractions of town life, and lastly, but by no means least, the restlessness and love of change born of the spirit of the age. The old race of yeomen is practically extinct in this part of the country, and there is not the same real interest in the land that there was in former days when small farms were handed down from father to son through many generations. Nevertheless we find frequently that those who, yielding to the subtle influences of the times, have left their homes to seek their fortunes in the busy centres of commerce, turn back with feelings of affection to their old haunts and the scenes of their early days. Experience teaches them that the fondly imagined attractions of the city have many counteracting disadvantages. If wages are higher, so also are expenses; and the surroundings of town life are not so conducive to health as those of the country. After all, tilling the ground is the healthiest, as it is also the natural occupation of the human race, and to those who apply themselves to it with intelligence it can be made highly interesting. There are, no doubt, those who are so addicted to town life that the country presents no attractions to them. I remember a few years ago the vicar of one of the largest parishes in London coming to this neighbourhood to spend his holidays at a pretty place which belonged to him. I was

walking with him in his garden one lovely summer afternoon congratulating him on having such a delightful spot to come to for a holiday ; to my notes of admiration he gave only a very qualified assent. I suggested that at least he had creatures to observe in the country which he had not an opportunity of observing in London. He made light of my remarks, and said that one cow looked to him exactly like any other cow. I could only smile, and wish that certain of our village folk had heard the saying of the venerable vicar, for they would soon have enlightened him sufficiently to see that there are cows and cows, as well as many other things in the country worthy of observation. But here I gave up my friend as one immovably wedded to town life, and we turned our conversation to other channels.

CHAPTER XII

BIRDS AND FLOWERS

I. BIRDS

THE parish of Nunburnholme is and probably always has been a favourable locality for bird life, owing to the varied character of the ground, which consists of hill and dale, woods and extensive open fields, an abundance of hedgerows, some of which are very ancient, and a stream running through the entire length of the township; the fact, moreover, of the land being partly pasture and partly tillage, in which the crops are varied, increases the conditions suitable for the haunts of birds of many different species.

We will here give a list of birds which have been observed in the parish in comparatively recent years, together with such notes as may seem necessary in each case:—

Merlin (*Falco aesalon*). Once only has this bird been seen in recent years, so far as I know.

Kestrel (*Falco tinnunculus*). Fairly common, and would be much more so if they were not destroyed by gamekeepers.

Sparrow-Hawk (*Falco nisus*). Rare.

White Owl (*Strix flammea*). Not so common as formerly.

Brown Owl (*Strix stridula*). Fairly common.

Great Tit (*Parus major*). Common. They frequently breed in the rectory garden.

Blue Tit (*Parus coeruleus*). Common. They breed every year in the rectory garden.

Cole Tit (*Parus ater*). Rare.

Marsh Tit (*Parus palustris*). Fairly common.

Long-tailed Tit (*Parus caudatus*). Fairly common in the woods.

Spotted Flycatcher (*Muscicapa grisola*). Common. They arrive late, generally about the middle of May. They breed regularly in our garden.

Kingfisher (*Alcedo ispida*). Rare. This beautiful bird was formerly

- much less rare than at present. Twenty years ago we could generally see one or two when walking along the beck-side, but now you may consider yourself fortunate if you see one or two in the course of a year: if they were not molested, they would increase rapidly. I have frequently seen them in the rectory garden—once a pair together perched on a rail.
- Hooded Crow (*Corvus cornix*). These birds appear every year in numbers that have varied very little within my recollection. They frequently come into the garden here in hard weather. They arrive in October and stay with us till April.
- Rook (*Corvus frugilegus*). Very common at all seasons of the year. There is no rookery in this parish.
- Jackdaw (*Corvus monedula*). Fairly common; but there are no favourite breeding-places in the parish. They generally associate with the rooks.
- Magpie (*Pica caudata*). A few pairs are seen occasionally, but these birds are much persecuted by gamekeepers.
- Jay (*Garrulus glandarius*). The same remark applies to this as to the preceding species, with the addition that it is somewhat more rarely seen.
- Waxwing (*Bombicivora garrula*). The Rev. F. O. Morris in his *History of British Birds* mentions that three specimens of this species have been taken at Nunburnholme; I have heard of none in recent years.
- Creepster (*Certhia familiaris*). Fairly common. It is frequently seen in the rectory garden.
- Green Woodpecker (*Picus viridis*). This interesting bird is somewhat more common than it used to be. It is now pretty frequently seen or heard about us.
- Cuckoo (*Cuculus canorus*). The cuckoo appears in fair numbers every year, and as a rule with but little variation; they were, however, exceptionally numerous in 1907.
- Swift (*Hirundo apus*). Common, but never very numerous.
- Swallow (*Hirundo rustica*). Very common, but their numbers have decreased in recent years.
- Martin (*Hirundo urbica*). The same remark applies as in the preceding case. The sparrows greatly interfere with these birds during the breeding season.
- Sand-Martin (*Hirundo riparia*). Uncommon.
- Pied Wagtail (*Motacilla alba*). Fairly common, but never numerous. We generally have a brood in the rectory garden, and they may frequently be seen feeding their young on the lawn, and catching their small prey in most dexterous fashion.
- Grey Wagtail (*Motacilla sulphurea*). Not so common as the preced-

ing species, but they may pretty frequently be seen near the banks of the beck.

Tree Pipit (*Anthus arboreus*). Uncommon.

Sky Lark (*Alauda arvensis*). Common. These birds haunt the same spots year after year, and never seem to vary much numerically. They are most common on the top of the Wold.

Snow Bunting (*Plectrophanes nivalis*). Very rare, but they have occasionally been seen in this locality in former years.

Bunting (*Emberiza miliaria*). Uncommon; it is most frequently to be seen on the higher ground and in lonely places.

Yellow-hammer (*Emberiza citrinella*). Common, but not very numerous, though fairly evenly distributed. This species has a strong inclination for haunting the same locality, and never seems to go very far afield.

Chaffinch (*Fringilla coelebs*). One of our commonest birds at all seasons, but in winter the males and females move in separate flocks, at least to a considerable extent.

Sparrow (*Passer domesticus*). Very common; it abounds everywhere, especially near the village.

Greenfinch (*Coccothraustes chloris*). Very common; they breed in the rectory garden, their curious wheezy note being heard all through the spring.

Hawfinch (*Coccothraustes vulgaris*). Though by no means common, it is much more frequently seen than it once was. We generally see a few every year.

Goldfinch (*Carduelis elegans*). Fairly common, but never numerous.

Linnet (*Linaria cannabina*). Common; large flocks of these birds may often be seen in the winter.

Bullfinch (*Laxia pyrrhula*). Fairly common.

Starling (*Sturnus vulgaris*). This very numerous species is with us at all seasons. After the breeding season they begin to assemble in flocks, which increase as the autumn approaches. In the evenings towards dusk, flocks assemble in the trees preparatory for the departure for their roosting-places, where they congregate in vast numbers, sometimes literally darkening the air.

Dipper (*Cinclus aquaticus*). This bird used to frequent the Nunburnholme beck, where one was shot in 1862; they have not been seen in recent years.

Missel Thrush (*Turdus viscivorus*). Common.

Fieldfare (*Turdus pilaris*). Common in winter, but the flocks seen in hard weather are by no means so large as they were five-and-twenty years ago; they have increased in number during the last year or two.

Redwing (*Turdus iliacus*). Ditto.

- Thrush (*Turdus musicus*). Very common.
- Blackbird (*Turdus merula*). Very common.
- Dunnock (*Accentor modularis*). Very common.
- Redbreast (*Sylvia rubecula*). Very common and evenly distributed.
- Redstart (*Sylvia Phoenicurus*). This graceful bird, though not uncommon, is by no means abundant. I have frequently seen it in the rectory garden.
- Whinchat (*Sylvia rubetra*). This bird visits us every year in small numbers, and they may invariably be found within a few yards of their old haunts year after year.
- Wheatear (*Sylvia oenanthe*). Rare. It has been seen on the glebe land here; but it is only a very occasional visitor.
- Blackcap (*Sylvia atricapilla*). Not uncommon. It arrives in April and leaves us in September, but it has been seen in the rectory garden as late as October 1st.
- Garden Warbler (*Sylvia hortensis*). Fairly common. It is generally to be seen year after year in the rectory garden.
- Whitethroat (*Sylvia cinerea*). Common.
- Willow Warbler (*Sylvia trochilus*). Common; their numbers have increased recently.
- Chiff-Chaff (*Sylvia rufa*). Fairly common.
- Wren (*Sylvia troglodytes*). Very common.
- Goldcrest (*Regulus cristatus*). This, the smallest of our British birds, visits us every year in small numbers. It has frequently built its exquisitely formed nest in the yew trees in the rectory garden.
- Wood Pigeon (*Columba palumbus*). Very common.
- Stock Dove (*Columba oenas*). Very common. They frequently visit the trees in the rectory garden, especially in the early morning.
- Turtle Dove (*Columba turtur*). This bird is more numerous than it was formerly; a fair number are now to be seen almost every year.
- Pheasant (*Phasianus Colchicus*). Very common. Were it not for its artificial preservation under the protection of the game laws this bird would soon be exterminated.
- Partridge (*Perdix cinerea*). Very common.
- Peewit (*Vanellus cristatus*). This very beautiful and interesting species is common amongst us, and seems pretty evenly distributed over the district, and they are alike seen on the Wold as well as on the low grounds.
- Heron (*Ardea cinerea*). Occasionally seen in or near the beck. I have sometimes put one up quite close to the rectory.
- Woodcock (*Scolopax rusticola*). A very few generally arrive in the autumn; they were more numerous in former years than they have been of late.

Common Sandpiper (*Tringa hypoleucos*). Rare. This species has quite recently been seen in the beck.

Common Snipe (*Scolopax gallinago*). This bird was fairly common formerly, but a few are to be seen every year by the side of the Nunburnholme beck in hard weather in winter, and occasionally at other seasons.

Jack Snipe (*Scolopax gallinula*). Only rarely seen now.

Landrail (*Crex pratensis*). Fairly common, but they have become less numerous in recent years.

Moorhen (*Gallinula chloropus*). We generally have a few pairs in the beck, where they breed. I have frequently seen several together in the rectory garden in stormy weather during the winter.

Wild Duck (*Anas boschas*). Fairly common.

Teal (*Anas crecca*). This species used to visit us occasionally, but none have been seen recently.

Bean Goose (*Anas segetum*). From time immemorial large flocks of wild geese frequent the Wolds in the autumn after the large open fields have been cleared of corn. They come as regularly as clock-work each day, leaving their haunts near the sandy banks of the Humber soon after daybreak and returning again, after feeding upon the Wold stubbles, towards sunset. It is a delightful sight to watch these birds sailing across our village in flocks varying from a few birds to a couple of hundred or more. Their note can be heard at a great distance, and it is quite unmistakable. Doubts have frequently been expressed as to what species these birds are. They can only be approached very rarely, so shy and wary are they. The late Mr. Arthur Strickland in a paper read before the British Association in 1858 seems to have set this point as rest. He says:—'This bird, the true *Segetum* or Bean Goose, is distinguished by its short and strong bill, its depth at the base being nearly two thirds of its length, and by its migratory habits, differing in that respect from all other geese. . . . This bird differs from the Pink-footed goose in being larger, having a stronger bill, and lighter plumage; but these differences are the result of age, not of species, and a careful examination of the various flocks on the Wolds, as well as the individuals killed out of them will confirm this. . . . Bill short, strong, and deep, . . . pale red in the middle, black at the extremities, but varies much in the proportions of these colours. Old birds nearly as large and pale-coloured as the Grey-lag Goose.' When there are but a few together they fly in a single line one after another, but when numbers increase they fly in the form of a wedge; they travel at the rate of forty to fifty miles an hour.

Common Gull (*Larus canus*). These birds appear pretty frequently, and especially in cold windy weather. They are also seen on the Wolds, at other times following the plough, and picking up grubs, worms, &c. Several species visit us, but I have not been able clearly to identify them.

It must not be supposed that this list exhausts the species of birds that appear from time to time in this parish. There must be many more whose names are not included; but hitherto, so far as can be ascertained, they have not been identified.

II. FLOWERS

Our parish, although fairly well adorned with flowers of the field, is not noted for rare species. The soil is, however, highly suitable for certain kinds, notably the primrose, anemone, blue-bell, and violet. The Bratt wood in the early spring makes such a profuse show of these as cannot be seen in any other place in this immediate neighbourhood; it is fairly ablaze with them, and many come to see them, others to make merchandise of them, and this to an extent that the glory of Nature's carpet has somewhat departed as compared with what it was some years ago.

In the following list of Nunburnholme flora we fear that not a few kinds have been omitted, but such as it is we here give it:—

- Agrimony (*Agrimonia Eupatoria*). Fairly common.
 Anemone, Pasque (*Anemone pulsatilla*). Common.
 Anemone, Wood (*Anemone nemorosa*). Common.
 Avens, Common (*Geum urbanum*). Common.
 Avens, Water (*Geum rivale*). Common. Called locally Soldier's button.
 Bartsia, Red (*Bartsia odontites*). Fairly common.
 Basil Thyme (*Calamintha acinos*). Fairly common.
 Bedstraw, Lady's or yellow (*Galium verum*). Common.
 Bell-flower, Clustered (*Campanula glomerata*). Common.
 Bell-flower, Nettle-leaved (*Campanula Trachelium*). Fairly common.
 Betony, Wood (*Betonica officinalis*). Rare.
 Bindweed, Greater (*Convolvulus sepium*). Common.

- Bird's-eye Primrose (*Veronica Chamaedrys*). Common.
 Blue-bell, or Wild Hyacinth (*Agraphis nutans*). Common.
 Borage, Common (*Borage officinalis*). Rare.
 Bramble, or Blackberry (*Rubus fruticosus*). Common.
 Bugle, Common (*Ajuga reptans*). Common.
 Burdock, Common (*Arctium lappa*). Common.
 Burnet, Salad (*Poterium sanguisorba*). Fairly Common.
 Buttercup (*Ranunculus bulbosus*). Common.

 Calamint, Common (*Calamintha officinalis*). Fairly common.
 Camomile, Wild, or Feverfew (*Matricaria Parthenium*). Common.
 Campion, Bladder (*Silene inflata*). Common.
 * Campion, Red (*Lychnis dioica*). Common.
 Celandine, Common (*Chelidonium majus*). Common.
 Centaury, Common (*Erythraea centaurium*). Fairly common.
 Charlock, or Wild Mustard (*Sinapis arvensis*). Common. Called
 locally Ketlock, or Brassic.
 Chickweed, Field (*Cerastium arvense*). Common.
 Clary, or Wild Sage (*Salvia verbenaca*). Fairly common.
 Clover, Red (*Trifolium pratense*). Common.
 Clover, White (*Trifolium repens*). Common.
 Colts-foot, or Foal-foot (*Tussilago Farfara*). Common. Called
 locally Cleats.
 Columbine (*Aquilegia vulgaris*). Fairly common.
 Convolvulus, Field (*Convolvulus arvensis*). Common.
 Corn Blue-bottle (*Centaurea cyanus*). Common.
 Corn-cockle (*Agrostemma Githago*). Rare.
 Cotton Grass (*Eriophorum vaginatum*). Rare.
 Cowslip (*Primula veris*). Common.
 Cranesbill, or Herb Robert (*Geranium Robertianum*). Common.
 Cranesbill, Meadow (*Geranium pratense*). Common.
 Creeping Cinquefoil (*Potentilla reptans*). Common.
 Cross-wort (*Galium cruciatum*). Common.
 Crowfoot, Corn (*Ranunculus arvensis*). Common.
 Cuckoo-flower (*Cardamine pratensis*). Common.
 Cuckoo-pint, or Lords and Ladies (*Arum maculatum*). Common.

 Daisy (*Bellis perennis*). Common.
 Dandelion (*Leontodon taraxacum*). Common.
 Dock, Broad-leaved (*Rumex obtusifolius*). Common.

 Earth-nut (*Bunium flexuosum*). Common.
 Elder, Ground (Local name). Common.
 Eyebright, Common (*Euphrasia officinalis*). Fairly common.

- Feverfew, Corn (*Matricaria inodora*). Fairly common.
 Fig-wort (*Scrophularia aquatica*). Common. Called Fiddle-grass locally.
 Flax, Cathartic (*Linum catharticum*). Common.
 Fleabane, Common (*Pulicaria dysenterica*). Rare.
 Forget-me-not (*Myosotis palustris*). Common.
 Fumitory, Common (*Fumaria officinalis*). Common.
 Furze, or Gorse (*Ulex Europaeus*). Fairly common. Called Whin locally.
- Garlick, Broad-leaved (*Allium ursinum*). Common.
 Germander Speedwell (*Veronica Chamaedryis*).
 Goat's Beard, Yellow (*Tragopogon pratensis*). Fairly common.
 Golden Rod (*Solidago virgaurea*). Common.
 Goose Grass (*Galium aparine*). Common.
 Ground Ivy (*Glechoma hederacea*). Fairly common.
 Groundsel (*Senecio vulgaris*). Common.
- Hairbell (*Campanula rotundifolia*). Common.
 Hawkweed (*Hieracium pilosella*). Common.
 Hawthorn (*Crataegus Oxyacantha*). Common.
 Hemlock (*Conium maculatum*). Common.
 Herb-Paris (*Paris quadrifolia*). Fairly common.
 Hog-weed, or Cow-parsnip (*Heracleum Sphondylium*). Common.
 Holly (*Ilex aquifolium*). Common.
 Honeysuckle (*Lonicera periclymenum*). Common.
 Horehound, Black (*Ballota nigra*). Common.
- Iris, Yellow (*Iris Pseudacorus*). Rare.
 Ivy, Common (*Hedera helix*). Common.
- Knap-weed, Greater (*Centaurea scabiosa*). Common.
 Knap-weed, or Hard-head (*Centaurea nigra*). Common.
 Knautia, Field (*Knautia arvensis*). Common.
 Knot-grass (*Polygonum aviculare*). Common.
- Lady's Fingers (*Anthyllis vulneraria*). Common.
- Madder, Field (*Sherardia arvensis*). Common.
 Mallow, Common (*Malva sylvestris*). Common.
 Mallow, Musk (*Malva moschata*). Fairly common.
 Marigold, Corn (*Chrysanthemum segetum*). Common.
 Meadow-sweet, or Dropwort (*Spiraea ulmaria*). Common.
 Mignonette, Wild (*Reseda lutea*). Rare.
- Nettle, Dead, Purple (*Lamium purpureum*). Common.

- Nettle, Dead, White (*Lamium album*). Common.
 Nettle, Great (*Urtica dioica*). Common.
 Nightshade, Enchanter's (*Circaea lutetiana*). Fairly common.
 Nightshade, Woody (*Solanum dulcamara*). Fairly common.
 Nipplewort (*Lapsana communis*). Common.

 Orchis, Butterfly (*Habenaria bifolia*). Rare.
 Orchis, Early Purple, or Hand (*Orchis mascula*). Common. Also called Crowfoot locally.
 Oxeye (*Chrysanthemum Leucanthemum*). Fairly common.

 Pansy, or Heartsease (*Viola tricolor*). Common.
 Persicaria, Spotted (*Polygonum persicaria*). Fairly common.
 Pimpernel, Scarlet (*Anagallis arvensis*). Fairly common.
 Pink, Deptford (*Dianthus armeria*). Fairly common.
 Plantain, Ribwort (*Plantago lanceolata*). Common.
 Poppy, Scarlet (*Papaver Rhoeas*). Common.
 Poppy, White (*Papaver somniferum*). Fairly common.
 Primrose (*Primula vulgaris*). Common.
 Privet (*Ligustrum vulgare*). Common.

 Ragged Robin (*Lychnis Flos-cuculi*). Common.
 Ragwort, Common (*Senecio jacobaea*). Common.
 Rattle, Yellow (*Rhinanthus Christa-galli*). Common.
 Rest Harrow (*Ononis arvensis*). Common.
 Rose, Wild, or Dog-rose (*Rosa canina*). Common.

 St. John's-wort, Perforated (*Hypericum perforatum*). Common.
 Self-heal (*Prunella vulgaris*). Common.
 Shepherd's needle, or Venus's Comb (*Scandix pecten*). Rare.
 Shepherd's purse (*Capsella Bursa-pastoris*). Common.
 Silver-weed (*Potentilla anserina*). Common.
 Sloe, or Blackthorn (*Prunus spinosa*). Common.
 Sorrel, Common (*Rumex Acetosa*). Common.
 Stitch-wort (*Stellaria holostea*). Fairly common.
 Strawberry, Wild (*Fragaria vesca*). Common.
 Succory, or Wild Chicory (*Cichorium Intybus*). Rare.

 Thistle (several kinds). Common.
 Thistle, Sow (*Sonchus oleraceus*). Common.
 Toad-flax, Yellow (*Linaria vulgaris*). Fairly common.
 Traveller's Joy (*Clematis vitalba*). Fairly common.
 Trefoil, Bird's-foot (*Lotus corniculatus*). Common.
 Trefoil, Common Purple (see Clover).
 Trefoil, Lesser Yellow (*Trifolium filiforme*). Common.

- Vetch, Common (*Vicia sativa*). Common.
Vetch, Kidney (*Anthyllis vulneraria*). Rare.
Vetch, Tufted (*Vicia cracca*). Fairly common.
Vetchling, Meadow (*Lathyrus pratensis*). Common.
Violet, Dog (*Viola canina*). Common.
Violet, Sweet (*Viola odorata*). Common.
- Watercress (*Nasturtium officinale*). Common.
Willow-herb, Broad-leaved (*Epilobium montanum*). Common.
Willow-herb, Great, or Flowering Willow (*Epilobium angustifolium*).
Common.
Willow-herb, Great Hairy (*Epilobium hirsutum*).
Woodruff, Small (*Asperula cynanchia*). Fairly common.
Wound-wort, Hedge (*Stachys sylvatica*). Common.

APPENDIX A

DESCENT OF THE MANOR OF NUNBURNHOLME

- Morcar (Earl), Turvet, and Turchil, before 1086.
 Forne (the King's Thane), 1086.
 Forne, son of Sigulf, died 1129-30. } Uncertain as to the
 Ives or Ivo, son of Forne. } ownership of the
 Walter, son of Ives, d. 1165 (probably). } Manor.
 Ranulf, son of Walter. }
 William, son of Ranulf, d. 1209.
 Thomas de Greystock, son of William, d. 1247.
 Robert de Greystock, d. 1254.
 William de Greystock (brother), d. 1288.
 John de Greystock, d. 1305.
 Gilbert fitz William of Grimthorpe (cousin), d. 1296.
 Ralph fitz William (brother), d. 1316.
 Robert fitz William (son), d. 1316 ; buried at Butterwick.
 Ralph fitz William (son), d. 1323.
 William fitz William (son), d. 1359.
 Ralph, Lord de Greystock (son), d. 1417.
 John, Lord de Greystock (son), d. 1436.
 Ralph, Lord de Greystock (son), d. 1487.
 Elizabeth de Greystock (granddaughter). } Married.
 Thomas, Lord Dacre, d. 1525. }
 William, Lord Dacre (son), d. 1563.
 Thomas, Lord Dacre (son), d. 1566.
 George, Lord Dacre (son), d. 1569.
 Elizabeth Dacre (cousin), d. 1639. } Married.
 Lord William Howard, d. 1640. }
 Sir William Howard (grandson).
 Charles Howard, Earl of Carlisle (son), d. 1686.
 Edward Howard, Earl of Carlisle (son), d. 1692.
 Charles, Earl of Carlisle (son), d. 1738.
 Henry, Earl of Carlisle (son), d. 1758.
 Frederick, Earl of Carlisle (son). Manor sold in 1772 to
 William, fifth Duke of Devonshire, d. 1811.

William Spencer, Duke of Devonshire (son). Manor sold in 1847 to George Hudson. Manor sold in 1850 to Albert Denison, first Baron Londesborough, died 1860.

William Francis Henry, Baron Londesborough (son), created Earl of Londesborough (1887), d. 1900.

William Francis Henry, second Earl of Londesborough (son), present owner.

APPENDIX B

THE following extracts are taken from the Chartulary of the Prior and Convent of Warter, now in the Bodleian Library. The Chartulary is a beautifully written manuscript, and dates mainly from about 1350. All the charters here referred to deal more or less with lands in Nunburnholme in which the Prior and Convent were interested.

The first of these we give in full. It is a charter by which William, son of Thomas de Greystock, confirms to the Church of St. James and the Canons of Warter six bovates of land which they hold of Gilbert de Birdsall and Galiena his wife; also 2 bovates of land which they hold of Remigius de Pocklington; and $65\frac{1}{2}$ acres which they hold of the heirs of Geoffrey de Silton of his (William de Greystock's) fee in the vill of Brunum [Nunburnholme] together with a pasture near the field of Kylingwit between the streams.

BRVNVM.

I. *Confirmacio W. filii Thome de Craystok de sex bovatis terre.*

Omnibus, etc. Willelmus filius Thome de Craystock, saluten. Noverit universitas vestra me pro salute anime mee et anima T. patris mei et animabus omnium antecessorum meorum concessisse et presenti carta mea confirmasse deo et Ecclesie sancti Jacobi de Wartre et Canonicis ibidem deo servientibus, vj bovatas terre quas tenent de Domino Gilberto de Bridesale et Galiena, uxore ejus, et ij bovatas terre quas tenent de Remigio de Pokelington, et sexaginta quinque acras et dimidiam quas tenent de heredibus Galfridi de Siltona de feodo meo in villa de Brunum cum pastura juxta Campum de Kylingwit inter rivulos. Tenendas et habendas predictis Canonicis et successoribus suis in liberam, puram et perpetuam elemosinam sine contradiccione vel vexacione mei vel heredum meorum. Salva tamen mihi et heredibus meis qui de corpore meo exhibunt tantum et non

aliis districtione rationabili pro homagio vj bovatarum predictarum quas Idem Canonici tenent de Domino G. de Bridesale et G., uxore sua, in predicta villa de Brunum cum acciderit. Et ne ego vel heredes mei de omnibus predictis terris, cum pertinentiis, sectam Curie, relevium, auxilium sive consuetudines vel servicia aliqua exigere poterimus, preter dictum homagium cum acciderit presenti scripto sigillum meum apposui. Et de omni re ad terram pertinenti pro me et heredibus meis quietum imperpetuum clamavi, etc.

II. *Scriptum Johannis de Craystok de homagio recepto.*

This is a note or declaration that John de Greystock has received homage of the Prior of Warter for six bovates of land with appurtenances in Nunburnholme which the said Prior and Canons of Warter have of the gift of Robert, son of Peter de Huggate.

III. *Donacio Roberti filii Petri de Hugate de vi bovatis terre.*

Cunctis, etc. Robertus filius Petri de Hugath, salutem. Noveritis me divine pietatis intuitu dedisse et concessisse et hac Carta mea confirmasse Deo et ecclesie sancti Jacobi de Wartria et Canonicis ibidem deo servientibus cum corpore meo sepeliendo totam terram meam in Brunum cum omnibus pertinentiis suis sine retenemento in perpetuum elemosinam ad servicium et honorem altaris sancte Katerine sustinendum. Tenendam et habendam libere et quiete et pacifice imperpetuum. Ego vero et heredes mei warantizabimus, adquietabimus et defendemus predictam terram, cum pertinentiis, contra omnes homines imperpetuum. Faciendo tantummodo forinsecum servicium quantum pertinet ad tantum tenementum ejusdem feodi. Hiis testibus, etc.

IV. *Finalis concordia de iiij bovatis terre predicti tenementi.*

This is an agreement made in the King's Court at York on the Friday next after the Feast of St. Peter in the year 15 Henry III [1230], before Stephen de Segrave and other judges, between Gilbert, son of Simon and Galiena his wife, and Ranulph, Prior of Warter, concerning half a carucate of land in Nunburnholme, the Prior paying to Gilbert and Galiena five marks.

V. *Donacio Gilberti de Bridesale de ii bovatis terre predicti tenementi.*

Here Gilbert de Birdsall gives to the Church and Canons of Warter two bovates of land and two tofts in Nunburnholme, being the same which Alice, daughter of John de Newbold, demised to him, and which the said Alice had by way of dowry of the land of Robert de Huggate her late husband.

VI. *Donacio Richeri de Brunum de ii bovatis terre in eadem.*

By this charter Richerus de Brunum gives to the Church and Canons of Warter two bovates of land in the territory of Nunburnholme with all appurtenances and easements below and without the vill, that is, those which Henry Swayn at one time held of me, also Henry himself with all chattels and retinue. By the same charter he gives to the Canons three acres of land in Burnby above Waymundeshill.

VII. *Donacio Galfridi filii Henrici de omnibus terris et tenementis que habuit de dono Richeri de Brunum in eadem villa.*

Omnibus etc. Galfridus filius Henrici, salutem. Noverit universitas vestra me dedisse, concessisse et hac presenti carta mea confirmasse Deo et ecclesie Sancti Jacobi de Wartre et canonicis ibidem deo servientibus pro salute anime mee et antecessorum meorum, Omnes terras et omnia tenementa que habui de dono Richeri de Brunum in villa de Brunum et de Brunneby, videlicet, juxta campum de kylingwit xxiiij acras terre arabilis et totam pasturam inter rivulos cum omnibus pertinentiis, Et iiij acras juxta fontem apud Northwald, Et viij acras apud Custlandes, et ix acras apud Wandayles super collem versus orientem et toftum Sygerithe, Et iij acras juxta toftum et xiii acras apud Espegate, et iij acras inter crucem et pratum de Brunneby et iij acras apud parc et j acram et dimidiam apud Nuttelhill, Et Molendinum juxta pratum de Brunneby quod vocatur Hengmilne et toftum quod Auty aliquando tenuit de via extendente per mediam villam de Brunum usque ad aquam currentem ab australi parte dicti tofti cum edificiis et cum gardino et vivario et sicut clausum est inter Capitale Mesuagium Milonis de Brunum et toftum Rogeri Beck sine aliquo retenemento. Et si tot acre quot prenominate sunt vel alia tenementa inveniantur in predictis locis vel alibi vel plus vel minus que mihi data fuerunt per Richerum predictum omnia predictis Priori et conventui dedi cum omnibus pertinentiis ubicunque fuerint excepto prato quod vendidi Roberto de Brunneby et servicio unius denarii de eodem prato. Tenenda et habenda, etc.

The names in the above charter are specially interesting, and are referred to in the body of this volume.

VIII. *Donacio Remigii de Pokelingtona de ii bovatis terre.*

Remigius, son of Roger, by this charter gives to the Church of St. James and Canons of Warter two bovates of land and two tofts in Nunburnholme, to be held of him and his heirs in perpetual alms. The land had been formerly held by Christiana, late wife of Robert de Brunum, of the said Remigius. The condition of tenure was giving annually half a pound of cummin to Remigius and his heirs, and by payment of scutage to Milo de Brunum and his heirs, or to the lord of the fee.

IX. *Obligacio Gilberti de Bridesale de servicio debito pro terra de Brunum.*

Omnibus etc. Gilbertus de Bridesale, salutem. Noverit universitas vestra me teneri domino Thome filio Willelmi in sectis aliis pro Priore et conventu de Wartria, videlicet, pro iij bovatis terre quas Idem Prior et conventus habent de dono Roberti filii Petri de Brunum. Ita quod si de cetero Idem Prior et conventus pro defectu warantie secte vel defensionis aliquid amictant ego et heredes mei omnia predictis Priori et conventui restaurabimus sine aliqua difficultate vel gravamine. Et ne ego vel heredes mei contra istam obligacionem venire poterimus presenti scripto sigillum meum apposui. Et insuper obligavi me et heredes meos Jurisdiccioni decani de Herthill qui pro tempore fuerit ut me ad ipsos defendendos et ad sectam pro eis faciendam Si in sectis vel aliis prenomatis defecero compellat incontinenter qualicumque elegerit cohercione Renunciando omnium apellacionum regie prohibicioni et cujuslibet Juris remedio mihi et heredibus meis competituro. Ista obligacio facta fuit Anno gracie Millesimo CC^o quadragesimo quarto [1244].

X. *Donacio Laurencii filii Petri de mesuagio cum crofto.*

By the present charter Laurence, son of Peter de Brunum, gives and confirms to Bartholomew de Hesell and his heirs a toft and croft in Nunburnholme, which lie between the toft of Robert, nephew of Reginald, and the croft of Thomas Belle, which croft contains three roods. To be held, &c.

XI. *Donacio Bartholomei de Hesell de uno tofto et crofto.*

Bartholomew de Hesell gives to the Church and Canons of Warter the toft and croft in the vill of Brunum referred to in the previous charter.

XII. *Confirmacio Milonis de Brunum de donacione et confirmacione quas Galfridus filius Henrici fecit.*

Miles de Brunum by this charter confirms to the Prior and Convent of Warter the gift and concession which Geoffrey, son of Henry de Silton, made them of the lands and tenements which Richerus de Brunum gave to the aforesaid Geoffrey and confirmed by charter, &c.

XIII. *Donacio facta Roberto filio Henrici de ii bovatis terre.*

The Prior and Convent of Warter confirm by this writing to Robert, son of Henry de Brunum, and his heirs by homage and service, two bovates of land in the territory of Nunburnholme with their appurtenances, namely, those two bovates which we have of the gift of Richard de Brunum, to be held and had by him and his heirs freely and peaceably by paying thence annually to us and our successors ten shillings

sterling, namely five shillings at Whitsuntide, and five shillings at the Feast of St. Martin in winter, and by doing foreign service so far as pertains to the two bovates of land in the same vill of the same fee. In order, &c.

XIV. *Donacio Roberti filii Henrici facta Petro Parent de ii bovatis.*

Robert, son of Henry de Brunum, confirms to Peter Parent de Settrington two bovates of land, with the exception of two acres in the territory of Nunburnholme with all appurtenances, to be had and held of my lords the Prior and Convent of Warter by paying thence annually to the said Prior and Convent one mark sterling, namely one half at Whitsuntide and the other at the Feast of St. Martin in winter, &c.

XV. *Donacio Petri Parent Hugoni de Billeburg de predictis ii bovatis terre exceptis ii acris.*

Peter Parent de Settrington confirms to Hugh de Bilbrough, his heirs and assigns, two bovates of land, with the exception of two acres, in the territory of Nunburnholme, which two bovates he had of the gift of Robert, son of Henry de Brunum, to be held and had, &c.

XVI. *Donacio Richeri de Brunum de vi acris terre quas Robertus carpentarius tenet per homagium et vi denarios.*

Omnibus, etc. Richerus de Brunnum, eternam in domino salutem. Noverit universitas vestra me concessisse et dedisse deo et altari Sancti Jacobi de Wartre ad sustentacionem luminis predicti altaris sui in ecclesia de Wartre et pro salute anime mee et patris mei et pro animabus omnium antecessorum meorum, scilicet, sex acras terre in teritorio de Brunum, in puram et perpetuam elemosinam, de me et heredibus meis tenendas et imperpetuum in pace possidendas sicut aliqua elemosina liberius et quociens dari potest vel possideri, scilicet, acram et dimidiam in Wandayles, et acram et dimidiam twerfur'es, et tres acras suthlanges. Istam autem terram et donacionem deo et altari sancti Jacobi ad sustentacionem luminis eiusdem altaris, Ego prefatus Richerus et heredes mei contra omnes homines warantizabimus. Et ut hec mea donacio rata et inconcussa permaneat presens scriptum sigilli mei appositione corroboravi. Hiis testibus, etc.

[The above charter conveying land in Nunburnholme for providing lights for the altar of St. James in the Church of Warter contains some interesting field-names, to which reference has been made in the earlier pages of this volume.]

XVII. *Quieta clamacio Petri Parent de terra Roberti filii Henrici.*

Peter Parent quit claims to the Prior and Convent of Warter six bovates of land, with the exception of two acres, in Nunburnholme, &c.

XVIII. *Quieta clamacio Hugonis de Billeburg de eadem terra.*

By this charter, which is dated at Warter, April 16, 1299, Hugh de Bilburgh concedes to the Prior and Convent of Warter all right and claim which he had in the land he had of the gift of Peter Parent in Nunburnholme and held of the same Prior and Convent.

XIX. *Confirmacio Regis de i bovata terre et medietate i^m tofti in Lund et ii bovatis exceptis ii acris in Brunnom.*

This charter is a long one and of no special interest to us. It is dated Rokesburgh, May 16, 1302. From this point in the Chartulary the charters are in several contemporary hands.

XX. *Quieta clamacio domini Johannis de Craystok de omnibus terris de feodo suo in Brunnom et alibi.*

John de Greystock, lord of Nunburnholme, grants to the Church of St. James of Warter and to the Prior and Canons there all lands and tenements with their appurtenances which they hold of his fee in the vill of Nunburnholme or elsewhere if they have held anything of his fee.

XXI. *Confirmacio Gilberti de Lascels de ii bovatis terre in Brunnom que fuerunt Remigii de Pokelington.*

Gilbert de Lascels confirms to the Church of St. James of Warter and to the Prior and Canons of the same place and to their successors those two bovates of land in Nunburnholme which they had of the gift of Remigius de Pocklington; to be had and held, &c.

XXII. *Scriptum domus nostre concessum Roberto de Brunnum nepoti Reginaldi de Brunnum.*

Omnibus sancte Matris ecclesie filiis ad quos presens scriptum pervenerit. T. Prior de Wartria et ejusdem loci humilis conventus eternam in domino salutem. Noverit universitas vestra nos concessisse et dedisse Roberto de Brunnum nepoti Reginaldi de brunum pro homagio suo et servicio sex acras terre in territorio de brunum, Illas, scilicet, quas Richerus nobis dedit in puram et perpetuam elemosinam tres acras in swilanges, acram et dimidiam in wandailes, acram et dimidiam in Werfures, tenendas et habendas de nobis illi et heredibus suis, libere et quiete, pacifice et honorifice ab omni seculari servicio et exactione. Reddendo inde nobis annuatim sex denarios in die sancti Jacobi. Nos vero predicto Roberto et heredibus suis predictas acras terre locis suis prenominatis ita warantizabimus sicut prefatus Richerus de Brunnum et heredes sui nobis warantizabunt. Ut autem hec donacio rata et inconcussa permaneat huic presenti scripto sigillum Capituli nostri apposuimus. Hiis testibus, Willelmo trusebut, Rogero

de Scurs, Ricardo de Briddeshale, Rogero de Poklington, Nicholao de Hugate, gregorio fratre ejus, et multis aliis.

APPENDIX C

CHARTER BY WHICH THE PATRONAGE OF THE CHURCH AND RECTORY OF NUNBURNHOLME WAS TRANS- FERRED FROM THE PRIOR AND CONVENT OF WARTER TO THE ARCHBISHOP OF YORK (WALTER GIFFARD) AND HIS SUCCESSORS

[*April* 6, 1268.] Omnibus Cristi fidelibus, &c. Cum dilecti in Cristo filii, prior et conventus de Wartre, de Lund, de Brunnum, et Queldric ecclesias nostræ dioc. in quibus optinent jus patronatus, ordinationi nostræ in hac forma submiserint:—

Universis Sanctæ Matris Ecclesiæ filiis ad quos presentes litteræ pervenerint, prior et conventus de Wartre, Ebor. dioc. salutem in salutis Auctore. Noverit universitas vestra quod nos, de unanimi assensu et voluntate communi, de Lund, de Brunnum et de Queldric' ecclesias, Ebor. dioc. cum capellis et juribus ac pert. universis, necnon et jus patronatus quod in eisdem ecclesiis optinere dinoscimur, ordinationi reverendi in Cristo patris ac domini, W, Dei gratia (etc.) pure, simpliciter et absolute supponimus et submittimus, ita quod liceat eidem domino de ecclesiis ipsis, capellis, juribus et pert., necnon et de patronatu earundem libere ordinare, statuere et providere per omnia sicut viderit expedire. Cujus ordinationem, statutum sive providentiam per omnia rata habere promittimus et accepta, salvis nobis duabus bovatis terræ quondam ad prefatam ecclesiam de Queldric' pertinentibus, et annua pensione centum sol. quam de eadem ecclesia de Queldric' habemus et percipere consuerimus ab antiquo. In cujus rei test. commune sigillum capituli nostri presentibus fecimus apponi Dat. et act. in capitulo nostro de Wartre, idus Feb., anno Gratia M^oCC^oLX^o septimo (Feb. 13, 1267-8).

Nos, omnibus circumstantiis cum debita diligentia ponderatis, ecclesiam de Lund cum omnibus juribus et pert. suis eisdem priori et conventui in suæ sustentationis subsidium, et hospitalitatis quæ apud eos laudabiliter vigere dinoscitur incrementum, in proprios concedimus

et etiam assignamus. [Ita quod rectore qui nunc est cedente vel decedente, liceat dictis priori et conventui possessionem ipsius ecclesiæ de Lund auctoritate propria ingredi, fructusque ejusdem percipere et in proprios usus convertere, nostro aut succ. nostrorum aut aliorum quorumlibet assensu ulterius minime requisito.¹] Salva vicaria taxanda per nos in eadem, ad quam cum ipsam vacare contigerit, personam idoneam nobis et nostris succ., ac sede vacante Ebor. Capitulo presentabunt. In ecclesiis vero de Queldric' et de Brunnum cum capella de Thorp' et aliis pert. jus patronatus nobis et succ. nostris specialiter reservamus. Ita quod liceat nobis et succ. nostris quociens dictas ecclesias vacare contigerit eas conferre personis idoneis, et de eis ordinare pro nostræ libito voluntatis; dictis priore et conventu non valentibus de cetero in ipsis ecclesiis cum pert. aut patronatu ipsarum, præter ea quæ sibi sunt superius reservata, jus aliquod vindicare. In cujus rei test. sigillum nostrum presentibus est appensum. Dat. et act. apud Suwelle viij^o idus Aprilis, A.D. M^oCC^oLX^o octavo, et pontificatus nostri anno secundo.

APPENDIX D

WILL OF WILLIAM BRAITHWAITE, RECTOR OF NUN-
BURNHOLME, MADE MAY 31, 1601

'In Dei nomine amen. The last day of May in the year of Our Lord God 1601 I William Brathwate of Burnholme within the Diocese and County of York clerk being at this present though sick in body yet of good and perfect mind and memory thanks be given to Almighty God calling to my remembrance the instability of this world and knowing that it is a thing most certain that all flesh shall die and change this mortal life into a state of immortality but the time most uncertain when we shall be called out of this miserable world desiring therefore to settle . . . concerning my worldly estate and such goods as it hath pleased Almighty God to lend unto me do constitute ordain and make this my present last will and testament in manner and form following first of all and principally I commend and commit my sinful soul unto

¹ The words in brackets are added at the foot of the page. At the end the following note occurs:—'. . . Ecclesia de Brunnum (valet) xxxv marcas cum capella sua, quam in proprios usus per multum tempus possedimus. . .'

the unspeakable mercy of Almighty God and to His only begotten Son our Saviour and Redeemer Jesus Christ by whose death and passion I verily hope to be saved and to be made one of the inheritors of His most glorious kingdom amongst the glorious saints in heaven Et reposita est hæc firma spes mea in corde meo My body to the earth from whence it came to be interred in the chancel near to my wife or else where it shall please God to call me Item I give and bequeath unto the poor of Burnholme aforesaid xx.s. . . . to the poor of Pocklington x.s. to the poor of Weighton x.s. to the poor of Shipton v.s. Item I give to Marie my daughter thirty pounds by legacy to Rebecca my daughter thirty pounds to Judith my daughter thirty pounds to Katharine my daughter thirty pounds to Theophilus my younger son fifty pounds to William my elder son fifty pounds The residue of all my goods moveable and immoveable my funeral expences defrayed and my debts and legacies discharged I give unto William my said elder son whom I do appoint to be the sole executor of this my said last will and testament Furthermore my full intent and desire is that my well-beloved cousin Mr. Thomas Gascoigne of Garforth Moorhouse would be pleased to take the tuition and government of my said daughter Judith and of her whole portion and legacy until she shall accomplish the full age of twenty-one years or else until she shall be married with the consent of him the said Thomas and of the rest of the said Tutors hereafter in this my will to be mentioned Also my will and desire is that my well beloved cousin John Gascoigne of Barmbowe gent would be pleased to take unto his tuition and government my said daughter Katharine and her portion and legacy until &c. or else shall be married with the mutual consent of him the said John Gascoigne &c. my will and desire further is that it would likewise please my trusty and very good friend Mr. Robert Claphamson of York to take unto his tuition and government Theophilus my younger son with his portion &c. And lastly my humble suit and desire to the right worshipful and worthy gent Mr. Francis Clifford is that it would please him to accept the tuition and government of William my elder son and executor and of his whole portion and legacy until he shall accomplish the like age of one and twenty years and in witness hereof I have hereunto put my hand and seal the day and year aforesaid in the presence of those whose names are underwritten.'

A codicil to William Braithwaite's will was added in which he said 'when he had given to Marie his daughter by his said last will and testament Thirty pounds after the death of her husband if she did survive him and not otherwise to relieve her in her widowhood . . . it was his further will and meaning that in case Gabriell Thomson her said husband did shew himself diligent and helpful in the recovery of the debts due unto the said William Brathwate for that he the said

Gabriell did best know the said debtors that the said Gabriell after the said debts were gotten in by his better furtherance should have the said legacy of Thirty pounds bequeathed at the discretion of Mr. Clifford named in the said will . . . Item it was the will and meaning of the said William Brathwait that the poor of Burnholme should have xx*s.*'

[The will and codicil were proved October 27, 1601, before Thomas Comey, clerk, deputy of the venerable John Benet, Doctor of Laws, and administration of the goods of the deceased was granted to Francis Clifford of Londesbrough, tutor of William Braithwait, elder son of the deceased, being under age and sole executor, nominated for his use and convenience during his minority.]

ADDENDUM

THE NUNNERY.

Since the chapter dealing with our Benedictine Nunnery was printed, two more names of the Prioresses, with other details, have been brought to light. We therefore here give as full a list as has hitherto been discovered, though the number is still far from complete.

PRIORESSES OF NUNBURNHOLME.

1. Alice; election confirmed, March 10, 1282. [Harl. MS. 6970, f. 94; *ibid.* 6972, f. 4.]
2. Joan de Holme; died 1306. [Harl. MS. 6970, f. 222.]
3. Avice de Beverley, nun of the house of Killing [Harl. MS. 6970, f. 222]; elected by the nuns; election confirmed, June, 1306 [*ibid.*]; Avice dies, and a commission is appointed to confirm the election of a successor on October 27, 1310 [*ibid.* 6970, f. 224].
4. Idonea de Pocklington resigns [Harl. MS. 6970, f. 258] and provision is made by the Archbishop's directions, December 4, 1316 [*ibid.* 6972, f. 13].
5. Elizabeth Babthorpe dies, and a commission is appointed to confirm the election of a successor, June 1, 1456. [Harl. MS. 6972, f. 31.]
6. Joan Darell dies 1485. [Harl. MS. 6972, f. 37.]
7. Agnes Wollows; election confirmed March 8, 1486. [*Ibid.*]
8. Isabel Twyng resigns 1534. [Harl. MS., 6972, f. 47.]
9. Elizabeth Kilburn, nun of the house of St. Clement, York; election confirmed, December 22, 1534. [Harl. MS., 6972, f. 47.]

INDEX

- Adam de Evesham, rector, 105.
 Adamson, family of, 283.
 Agricultural, notes, 249-67; animals, 252.
 Alan de Hessel, rector, 105.
 Allanson, family of, 276.
 Allen, Mr. Romilly, on the pre-Norman Cross, 83-8.
 Altham, Dr. Roger, rector, 133; his epitaph, 113.
 Anglian settlements, 19, 182.
 'Anglo-Scandinavian' dialect, 215, 216.
 Article, definite, in the dialect, 210, 211.
 Arundel, Lord, 42, 43.
 Aske of Aughton, Robert, 38, 277; John, 277; family of, 277, 278.
 Aud-mer, hill, 200.
 Avice de Beverley, 155, 157, 158.
 Awlebie, Robert, curate, 110, 135.
 Axebrig, William de, rector, 106.
- Babthorpe, Elizabeth, prioress of Burnholme, 155; Sir Robert, 155, 156; William, his will, 156.
 Back Lane, 193.
 Baillie, Hon. John, rector, 128.
 Barrows, *see* Tumuli.
 Bean Goose, the, 289.
 'Bear and the Bees, the,' translation of, 220, 221.
 Beck, the word, 182.
 Bee culture, 252.
 Benedictine Rule, 174, 177, 178.
 Berewick, the, 22, 23.
 Berewicks, Harswell, Thorpe, and Brunham, 21, 22.
 Bilburgh, Hugh de, 301.
 Bilne House, site of, described, 237.
 Bin and Bing, 229.
 Birds, list of, 285-9.
- Bitchells* and *Bitchlawslands*, the names, 200.
 Boothby, Henry Brooke, rector, 127.
 Braithwait, William, rector, 45, 110, 111, 133; his note in the register, 135; his will, 303-5; Theophilus, 111, 305; Marie, 304.
Brassic, the word, 216, 291.
 Bratt, the name, 5; wood, 5, 290; lane, 202.
 British inhabitants, ancient, 6; their mode of burial, 8; after departure of the Romans, 18, 19; measurement of crania of the, 9, 10 *n*.
 Brunha', 181.
 Brunnun, Brunnom, and Brunham, 181; Richerus de, 298, 300, 301; Robert, son of Peter de, 299; Miles de, 299; Lawrence, son of Peter de, 299; Reginald de, 301; ecclesia de, 303 *n*.
Burn, the word, 182.
Burnholme, the name, 181; meadows, 261.
 Bustard, the, 10.
 Butt Green, 240.
 Butt, or Butts Lane, 202, 244.
- Calke, Calkes, or Cawke, the, 195.
 Callis Wold, 17; the word, 17 *n*.
 Caracalla, coin of, 16.
 Carlisle, Edward, Earl of, 45; Charles, Earl of, 46; Frederick, Earl of, 46; Henry, Earl of, 46.
 Carril, Edward, 44; John, 45.
 Cayley, William, rector, 117, 118.
 Chalk, red, 3; used for building, 4.
 Changes in village life, 283, 284.
 Chopping, 194; Prior's, 257.
 Church, the parish, in Anglo-Saxon times, 69; at present,

- 71, 72; ascription of, 75; monuments in, 77; restoration of, 77, 82, 83, 131; bells of, 77-9; altars in, 80; plate of, 81; architecture of, 82; music, 102; low-side window in, 74; endowment of, 91; patronage of, 104, 302, 303; lands in the open field, 92-4.
- Churches of the East Riding in 1843, 98-101.
- Churchwardens, list of, 148.
- Clew, cleugh, or clow*, the word, 226.
- Coins, Roman, discovery of, 15.
- Cole, family of, 144 *n.*; the word, 226.
- Coleridge, J. T., his description of Charles Dyson, 121, 122, 125, 126.
- Combe, its meaning, 14; Cleaving, 14.
- Commonwealth, the, 80; marriages during, 139.
- Constable, Sir Robert, 37, 109; Sir Philip, 52, 278; Sir Marmaduke, 273; parish, 66.
- Cook, Sir Edmund, vicar of East Acklam, will of, 282.
- Corbrigg, Thomas de, rector, 106.
- Courtney, W. P., his article on Henry Travers, 116.
- Cow Lane, 240, 242.
- Cow Pasture, common, 241.
- Cradle*, the word, 229.
- Cromwell, Thomas, 160, 173.
- Cross, pre-Norman, 69, 82, 85-7; village, 185; Wolds, 189.
- Cross Lane, 193, 242.
- Custlandes, 184, 298.
- Dacre, Lady Elizabeth, 39; Leonard, Edward, and Francis, 41-3.
- Dacre, Lord, his rental book, 246.
- Dacre and Gillesland, Thomas de, 38; William, Lord, 38; Thomas, Lord, 38; George, Lord, 39.
- D'Arcy, the family of, 272, 273; Sir Anthony, 273; Sir Arthur, 273.
- Dawtre or Daltry, the family of, 81.
- Daytal*, the word, 141.
- Deepdale, terraces in, 11, 12; the word, 14; description of, 193; Brows, 189; Bottom, 259; Noke, 259.
- Deira, 19.
- Devonshire, William, fifth Duke of, 47; William Spencer, sixth Duke of, 47, 48.
- Dialect, East Yorkshire, vowel sounds of, 207; definite article in the, 210, 211; scantiness of its literature, 211, 212; words in use in 1641, 213; compared with Jutlandic dialect, 222, 223; Anglo-Scandinavian, 206.
- Dobson, John, reader, 147.
- Dolly*, the word, 228.
- Dolman, Thomas, 51, 279; John, 279; Marmaduke, 279; arms of, 279.
- Domesday Survey, 20, 21; Warter entry in, 21; Nunburnholme in, 22, 23; place names in, 181.
- Drainage in olden times, 254.
- Dress in farm-houses, 267.
- Dyson, Charles, rector, 119-26; his poems, 121, 126; his influence on Keble, 124; resigns Nunburnholme for Nasing, 125; his death at Dogmersfield, 125.
- East Field, 189.
- Education, state of, before 1855, 103.
- Elizabethan Nunburnholme, 232-48.
- Elstob, Edward, lease of manor to, 45.
- Enclosure Act, quoted, 91.
- Ergum, William de, has custody of Brunnum Manor, 34.
- Espegate, 184, 185, 258, 298.
- Falls and Flats*, the words, 190.
- Farm-work fifty years ago, 265, 267.
- Farrer, Jeremiah, rector, 114, 132; Abraham, 114, 115; Ellen, marriage of, 115; William, 114.
- Fawcett, Benjamin, 130.
- Fees, rectorial, in 1755, 97.
- Fendall, Henry, rector, 127.
- Field*, the word, 188-90.
- Field names, 179-205; list of, 203-5.

- Fine of 1206 cited, 151.
 Fitz William of Grimthorpe,
 Robert, 34; Ralph, 32, 34, 35;
 Gilbert, inquisition *p.m.* of, 32;
 arms of, 33.
 Flail, the use of the, 227.
 Flowers, wild, 290.
 Forde, Philip, rector, 64, 111, 112,
 132; Archbishop Hutton's be-
 quest to, 112; Frances, wife of
 William Mauleverer, 112.
 Forne, owner of the Manor, 21,
 23, 26, 27.
 Furlongs in the open field, 255-60.
 Garforth, the farm, 198; field,
 199; the name, 199.
Garth, the word, 190, 191.
 Garths, the, 244.
 Geoffrey, son of Henry, 298.
 Geography, local, 179, 180.
 Geological account, 1-6.
Gerefa, the, 250.
 Giffard, Walter, Archbishop of
 York, register of, 105; becomes
 patron of Nunburnholme, 104;
 charter of, 302, 303.
 Gilbert Close, 237.
 Gilbert de Birdsall, and Galiena
 his wife, land of, 296, 297,
 299.
 Gill, Thomas, rector, 64, 112, 113,
 140; his position during the
 Commonwealth, 138; Thomas,
 junior, 113.
 Gisburne, John, rector, 107; will
 of, 108.
 Glebe, lands and exchanges of,
 96; houses, mediaeval, 96.
 Goodmanham, 87, 88; Richard
 Potter, rector of, 144.
 Green Hills, 259.
 Greystock or Greystoke, family
 of, 25, 26; arms of, 33, 34, 76;
 William de, 30, 31, 35; Ralph,
 Lord de, 35, 36-8; John, Lord
 de, 31, 36; Elizabeth de, 37,
 38; Robert de, inquisition
p.m. of, 28, 29; connexion of,
 with the Lords of Grimthorpe,
 270; rectory of, 42; William,
 son of Thomas de, 296; John
 de, 301.
 Grey stone, 4.
 Grimthorpe, manor of, 44; its
 manor house, 36.
 Grymesby, Henry de, rector, 107.
 Harswell, the berewick, 21, 22;
 the place, 271.
 Harthill, wapentake of, 70; mus-
 ter rolls of, 274; deanery of,
 103.
 Hawcliffe, *alias* Hawtecliffe or
 Hatcliffe, Sir James of Grim-
 thorpe, 109; Beatrice, Lady,
 37; Richard, rector, 37, 109,
 132, 167.
 Hawkins, Charles J., rector, 127.
 Hell Call Garth, 193, 194.
 Hengmilne, 186, 187, 298.
 Herring, Archbishop, replies to
 inquisition of, 97, 98.
 Hesell, Bartholomew de, 299.
 Hessey Farm, 198.
 Hinderskelfe, now Castle Howard,
 39, 44.
 Horse Pastures, common, 241.
 Howard, Thomas, Duke of Nor-
 folk, 39; Lord William, 39, 42,
 281; Sir William, 42; Charles,
 45; Edward, second Earl of
 Carlisle, 45, 46; Frederick, fifth
 Earl, 46, 47.
 Hudson, George, 'The Railway
 King,' 48, 61.
 Hugate, Robert, son of Peter de,
 297.
 Hundred, the, 70.
 Hungate, William, 166, 167;
 family of, 273-5; arms of, 275.
Hus, explanation of, 214, 215.
 Ing Close, 191.
 Inventory of Church goods (1552),
 81.
 Ives, son of Forne, 27.
 Jessop, Dr., on the *Comperta*, 161.
 Jutlandic dialect, example of, 223.
 Keble, John, his visit to Nunburn-
 holme, 122-4; baptism performed
 by, 147.
 Kellett, Roger, his tenement, 234,
 238, 244.
 Ketlock, the, 216, 291.
 Kylburne, Elizabeth, last prioress

- of Nunburnholme, 155, 164, 165; reinstated in her office, 167.
- Kylingwit, 183.
- Lady Spring, explanation of, 201.
- Land, distribution of, in the sixteenth century, 246, 247.
- Lay Croft, 191, 192.
- Lay Garth, 196, 247.
- Lee, Archbishop, his visitation of the Nunnery, 162-4.
- Life-links with the past, 212.
- Litrage*, the word, 229.
- Londesborough, first Baron, 49, 61; Earls of, 49.
- London, Dr., 173.
- Low Farm, 200.
- Low Field, 92, 189, 190; Lane, 202.
- Lowning-dale, 192.
- Lowther, Gerald, 43.
- Manor (Nunburnholme), in pre-Norman times, 20-5; connexion with the family of Greystock, 25; court rolls, extracts from, 50-7; court by-laws, 58, 59; Court Leet and Court Baron, 62; court afferers, 62; stewards of the, 65; boundaries of the, 67, 68; survey of the, 233; house and demesne in 1563, 235, 236, 242; rental of, in 1611, 44 *n.*; presentments of, 58-61; fines and fees of, 58, 64; descent of the, 295, 296.
- Market Styte, 194.
- Meerbalks*, the name, 199.
- Merlay, de, family of, 30, 268, 269; Roger, 152; Mary, 30, 152, 269.
- Merton College, Oxford, owe suit at the Manor Court, 52, 63.
- Methill Hall, Roman remains found near, 15, 16; farm, 198.
- Methills, 192, 260.
- Milk-kit*, the word, 230.
- Millicent or Milisant, prioress of Nunburnholme, 151, 155.
- Mills, sites of, 187.
- Milnes Dale, 192.
- Monasteries, dissolution of, 159.
- Moorkeld, 192.
- Morcar, Earl, owner of the Manor, 22, 23.
- Morris, Francis Orpen, rector, 128, 131, 132; his writings, 129, 130; protection of birds, his advocacy for, 130; vivisection, his crusade against, 131; memorial to, 74; Marmaduke, C. F., rector, 131, 132; Colonel Roger, 128 *n.*; Mary C., 81.
- Mortimer, Mr. J. R., quoted, 9 *n.*, 12, 13.
- Muncaster, Lord, 275.
- Newarke, John, rector, 107.
- Newton, Thomas, rector, 114.
- Norman Conquest, its effects in the East Riding, 24, 25.
- Northumberland, Earl of, rebellion of the, 41.
- North Waude, 189.
- Norvey, explanation of, 200.
- Nunburnholme, its geology, 1-6; in Roman times, 17, 18; resiants in, 56, 57; the name, 181, 182; School, building of, 129; first Baron (Mr. Charles H. Wilson), 275; families in, 246, 282, 283; bequest to the poor of, 304, 305.
- Nunnery (Benedictine), site of, 16, 149, 150, 168; supposed founder of, 151, 152; benefactors to, 153, 154; prioresses of, 155; visitation of, by Legh and Layton, 161; Archbishop Lee's injunctions to, 162-4; names of nuns in 1521, 165; lease of site of, 166; reinstatement of the last prioress of, 167; ministers' account of, 169-72; probable arrangement of buildings of, 176, 177; gives titles to Holy Orders, 159; property of, in Nunburnholme, 235, 236, 238, 240; thraves of, 154; plate of, 167.
- Nuns' Walk, 197, 198.
- Nuttel hill, 186, 298.
- Old English and Norse words, survivals of, 216, 217.
- Old Garth, 197.
- Old place names, the charm of, 202, 203.

- Open Field system, 253-5.
Owe, the use of the word, 219, 220.
 Oxbgangs, number and value of, in Burnholme, 234.
 Oxhold, 193, 196.
 Oxland, 193.
 Ox pastures, common, 241.
- Page, Dr. William, rector, 119.
Parc and *Park*, 185, 186.
 Parent, Peter, de Settrington, 300.
 Parish, formation of the, 69, 70; area of the, 4, 246; population of the, 143; clerks, 148.
 Park Close, 186.
 Pasture, 190.
 Paulinus, his mission, 19, 88.
 Pennington, family of, 275.
 Perry, John, curate, 117, 141.
 Pilgrimage of Grace, 38, 166, 278.
 Pinder, office of, 62.
Plenty, use of the word, 217.
 Ploughing in olden times, 251.
 Pocklington, 278, 279.
 Preston, Mr. William, marriage of, 115.
 Prices of commodities, 263.
 Prickett, family of, 276; Marmaduke, 276; Robert, his marriage, 277.
 Pronoun, personal, dialectical, 209.
- Ranulf, son of Ives, 27.
 Ratten, or Rotten Row, 46, 201.
 Rauf Kelds, 195, 196.
 Reader, the office of, 147.
 Receipts, quaint examples of, 231.
 Rectors, list of, 104, 105; longest incumbencies of, 132.
 Rectory, house in 1775, 97; in 1563, 243; and glebe in 1563, 237, 238; glebe land of, 198.
 Registers, parish, their origin, 134; earliest book of, 135; Act of 1812, 142; typical entries in, 136, 144-6; Christian names in, 141, 143; entries in, during the Commonwealth, 137, 138.
 Registrar, appointment of, in 1653, 139.
- Remigius de Pocklington, 298.
 Rigden, John, bailiff, 281, 282.
 Roman occupation, traces of the, 14-17.
 Roman, place names, 17; roads, 14, 16.
 Rudston, Elizabeth, marriage of, 146.
Runch, the word, 216.
 Rutland, Earl of, site of the Nunnery granted to the, 168.
- St. John's College, Cambridge, owe suit at the Manor Court, 50, 53.
 Salvayn or Salvin, the family of, 270-2; arms of, 76.
 Saxendale, William, rector, 107.
 School, *see* Nunburnholme.
Shade and *Shed*, the words, 230.
 Sigulf, the name, 27.
 Sotheby, family of, 109, 278; Roger, of Burnholme, 278; will of, 278, 279; arms of, 279.
 South Field, 189.
 Stockbridge, 197.
 Stocks, the town, 65, 66.
 Stone Heaps, 193.
 Stritch-stick, 227.
 Sudlands or Suthlanges, 188.
Swarth, the word, 190.
 Sygerithe, 184.
 Sykes, 5; between the, 195; Far north, above the, 195.
- Temples, the, 196, 197.
 Terraces, cultivation, 12.
 Terriers, early rectorial, 90-6.
Thirkell, the name, 23.
 Thorpe le Street, chapelry of, 88; dispute connected with, 89; the name, 17; early terrier of, 90; Chapel Garth at, 88; separated from Nunburnholme, 89, 90.
 Threshing in olden times, 249, 264.
 Tithes, origin of, 71.
 Tomlinson's Lane, 238, 244.
 Tone, Richard, rector, 107.
 Tonge, John, bailiff, 165, 280; his will, 80, 280, 281.
 Totterdown, the farm, 198; explanation of, 199.
 Town Street, explanation of, 201.

- Travers, Henry, rector, 98, 115 ;
his poems, 116, 117.
- Tumuli on the Wolds, 6-8.
- Turvet and Turchil, the thanes,
22, 23.
- Twerfures, 187, 188.
- Tyrwhitt, Robert, site of con-
ventual buildings granted to,
168 ; family of, 168 *n.*
- Underhill, or Underhills, 92, 189.
- Underwood Close, 196, 242.
- 'Upwards of,' its meaning, 218.
- U-sound in the dialect, 210.
- Vause, Francis, carpenter, 61,
224 ; his account-book, extracts
from, 225-31.
- Vernon, William Venables, rector,
118.
- Wages, agricultural, past and
present, 262-4.
- Wandales, 184, 300.
- Wapentake, the, 70.
- Warter, manor of, 21-3 ; char-
tulary of priory of, cited, 183,
296-302 ; monastic property of,
in Nunburnholme described,
238 ; Hundred of, 70 ; Ranulf,
prior of, 297 ; altar of St. James
at, 300.
- Washington, George, 128 *n.*
- Weighton Field, 200.
- Wer* and *Wara*, 188 *n.*
- Werfures, 301.
- Wickwane, Archbishop, extract
from register of, 157 ; receipt
of, 158.
- Wilberforce, Archdeacon, eccle-
siastical inquisition of, 93.
- Wilkinson, John, curate, 148 ;
family of, 283.
- Willan, Thomas, rector, 118,
132 ; monument of, 118.
- Wilson, Mr. Charles H., M.P.,
275 ; Hon. Charles H. W., 276.
- Wold-dwellers, primaeval, physi-
cal features of, 9 ; implements
used by, 10-12.
- Wold Farm, 198.
- Wold Field, 92, 190.
- Wolds, features of the, 7 ; fences
on the, 263.
- Wood, the lord's, 241, 242, 245.
- Wryde, family of, 145 *n.* ; Richard,
his tenement, 243 ; Thomas,
55, 64.
- Yah* and *Yan*, explanation of, 211.
- York, Archbishops of, become
patrons of Nunburnholme, 302,
303.
- Yorkshire dialect in 1641, 212-14 ;
comparisons with King's En-
glish, 214.
- 'Yorkshireisms,' 217-19.
- Yorkshire Post*, the, cited, 131 *n.*



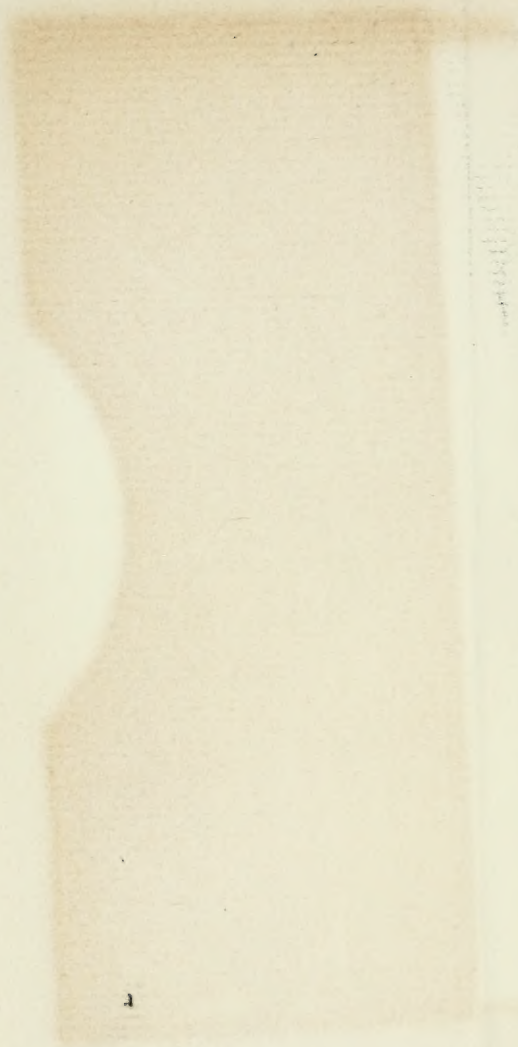
From





NUNBURNHOLME PARISH
FIELD MAP

Scale. Six Inches to One Mile



1847

1

Author ... Morris, ~~Marraduke~~ Charles Frederick
HE. 86996 M877n

Title ... Nunburnholme, its history and antiquities

UNIVERSITY OF TORONTO
LIBRARY

Do not
remove
the card
from this
Pocket.

Acme Library Card Pocket
Under Pat. "Ref. Index File."
Made by LIBRARY BUREAU

UTL AT DOWNSVIEW



D RANGE BAY SHLF POS ITEM C
39 14 02 22 05 006 3